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PARAMANANDA

VOL. II.



BY
"MASTERJI"

PARAMANANDA SUKTI SARA

Selections from Kashmiri Poems of
SVAMI PARAMANANDA
Translated & Annotated

By
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VOL. II.
['Radha-Svayamvar' (concluded), 'Dinakrandan',
'Sudama Charit' and 'Shiva Lagn'.]



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 For correct pronunciation, **please note the** following signs :—

SIGN	As in—
च़	च़ार four, च़ास cough, अच़ enter
छ़	छ़ाय shadow, छ़ट wind, गछ़ go.
ज़	ज़ार force, ज़ून moon, रज़ rope.
अ॑	अ॑दुर wet, अ॑स्य् we, न॑र arm, च॑र sparrow.
आ॑	आ॑स mouth, आ॑ठ eight, दा॑र window, का॑र neck.
ॅ	दुह् smoke, सुच़ tailor, चु thou, जु two.
^	तर cold, सत्य् with, कत्य् how many ?
उ़	बुन down, गुफ़ cave, सुन gold, गुर guru.
उ॑	उ॑श tears, उ॑ड half, कु॑ल dumb, मु॑ट fat,
य्	कुल्य् trees, गुर्य् horses, डून्य् nuts.
¯	वेद Veda, देवी Devi, सेवा service.
^	रेह् flame, बेह् sit, मे me, चे thee.



"RADHA SVAYAMVAR"—PART II.

§—xiii

१ विष़णय मायायि कुंह छुन ज़ानान ।
नाना नामु - रूप धारानो ॥
दिथि यस स्वरूपु-ज्ञान तस ज़ानुनावान । * ॥

No one understands the Maya of Vishnu, which assumes various names and forms. Only him whom he grants a knowledge of his own real self, he enables to understand it.

(Name and form is the nature of Maya, the reality beyond and behind it is Brahma).

२ यिछ़ि दयु-गच़[1] यच़-यच़[2] आस्य् गिंदान ।
तत प्रच़ं[3] भियि कुंह न प्येवानो ॥
मच़ं[4] गयि लोलु-हच़ं[5] धर्ती डेशान । * ॥

Supported by such divine power, there was much playing of this kind; but no one guessed the purpose behind it all. The Earth which saw this with affectionate regards was mad with joy.

३ रति मुख सोरि सुख असान गिंदान ।
रती सु कामदेव यछ़ानो ॥
कृष्णु-कृष्णु बोलन तु कृष्णस प्रेयान । * ॥

Auspiciously, with pleasure, laughing and rejoicing, that Rati (Radha) desired to be wedded to Kamadeva (the god of love, i. e. Krishna). She repeated the name of Krishna and was dear to him.

(Rati or Enjoyment is the consort of the god of love).

* * * * *

(At the request of Krishna's parents Garga goes to the house of Radha's parents to ask her in marriage for Krishna. There —)

४ ज़ातुक गर्गजी वारु ओस गंज़रान ।
तारु-फल चारु अंज़रावानो ॥
नवांश-भागु ओस विभाग दीवानु । * ॥

Garga Ji was carefully calculating the horoscope, accurately determining the result of (the position of) stars. He was casting the numbers according to the rules of ·Nava-amsha.

५ 'नन्द गोप ज़ान्यून' ओसुक वनानु ।
'तस कृष्ण-जुव अकुय छु सन्तानो ॥
पंज्य् पाठ्य् टोठ यिथु भक्तन भगवानु । * ॥

He said to them, 'You know Nanda Gopa. He has an only son named Krishna Ji, who is truly as dear to him as the Lord is to the devotees'.

६ कुलु मुलु ज़ान्यूक तुहि ह्यिन्य् आसानु ।
हिशारस कुंह छुनु प्रछानो ॥

प्रछ्-गार प्रछ्य-प्रछ्य त युन स्योनुय बहान्। * ॥

'You know too that by family and status they are equal to you. Where there is equality no one questions (the fitness of alliance). Then you are at liberty to make enquiries by asking people. My coming here is only a formality'.

७ दुगण्यर कासितव अद् उगनन शान् ॥
राधा छे लच्मी सु नाराणो ॥
मेलि ह्न सोदा त कुंह छा गेलान्। * ॥

'Remove duality between you (by alliance) and we shall be glad (lit. our shoulders will rise). Consider that Radha is Lakshmi and Krishna is Narayana. When two parties agree (to a bargain), no one has any business to find fault'.

(Rising of shoulders is a sign of being happy, their sinking is that of depression. उगुन is like अगुन single, as opposed to double).

८ नव-पांचुक छुकन् योग छुक मेलान्।
भोगी भावस छि खसानो ॥
शभ फल त शभ ग्रह उदयस यीवान्। * ॥

'There is no imcompatibility of 9th and 5th positions'. Their Yogas (combinations of stars) are similar (or compatible). According to Bhava (general results of combinations) they are destined to enjoy life. Auspicious stars, with good results, are in the ascendant.'

(नवांश भाग, नव-पंचुक, योग, भाव,

फल , ग्रह , उ़दय are all astrological terms. Paramanand—seems to be very familiar with them. He also states accurately the words generally used by go-betweens and astrologers on such occasions).

९ नंद गोप जसुदा अंस्य ति क्या बोज़ान ।
यत समयस-मंज़ भाग्यवानो ॥
अकुय सन्तान थ्यंच़ टोठ आसान । * ॥

They reply, 'Yes we too have heard of Nanda Gopa and Jasoda. They are well-to-do so far as the present times are concerned. They have an only son, very dear, as only sons generally are.'

१० प्रथ-घर चूर-हाच़ तस क्या लागान ।
गूर्य-बायि चारिमांजि हेवानो ॥
थज्ञि-रेंज़्यन प्यठ छस नच़नावान । * ॥

'In every home he is charged with theft. The Gopa women make fun of him and make him dance (to their tune) by offers of little balls of butter'

११ वांसि छु लूकुय[1] त लूक[2] छिस ज़ानान ।
खेलनस कुंह छुसन पोशानो ॥
लुकुटुय[3] त बडय्-बडय्[4] बड[5] छिस मानान । * ॥

'He is young in years, yet is well known. No one can match him in playing games. Though he is young, very big people consider him great.'

१२ लुकटिस बडय्-बडय् आँब गाँव गछान् ।
बडित छिनु तिम शोभानो ॥
रांड छु त तव छन मस्लहत प्येवान् । * ॥

'In the young even serious faults are overlooked; but in the grown up they are disliked. He is naughty and so we do not think the alliance advisable.'

१३ मश्हूर दुध-चूर गर्गजियु छा जान ।
कूर-मूर छिनु रावरावानो ॥
डयक् वसरित युद कुंह छुन वछान । * ॥

'Is it good to be notorious as stealer of milk, dear Garga Ji? No one wants to give his girl away to be unhappy, although no one knows the destiny of the child (lit. cannot bare her forehead to see what is written there.)

१४ मांलिस-माजि शुर युथ-स्युथ प्रेयान् ।
सभि-मंज़ु लाबि आसि नेरानो ॥
ऋषि असि यव कथि फुफ छुय फोरान् । * ॥

'Parents love their child whatever faults he may have; but in society he will certainly be pointed at (lit. taken apart). In this matter, therefore, dear Rishi, we hesitate (lit. stammer)'.

१५ यवु-पतु मस्लहत करित यवु कुनि आनु ।
स्रय शेछ्य् आसोय सोज़ानो ॥
थिय अद् बोज़ख त तिय गव प्रमाण् ।* ॥

'Later on, we may, after consultation, let you know (our decision), and that will be final.'

१६ ऋ़ष वाकस मा आसि कुंह फेरान्[1] ।
येमि अकि कथि क्या छु फेरानो[2] ॥
बोज़न[3] पुज़ ऋ़ष त् भोज़न[4] मंगान् । * ॥

'No one may go back on the word given to a Rishi (or disregard a Rishi's wish). There is, however, only this thing which makes us sorry— (that the boy is naughty)'. The Rishi takes these words to be sincerely spoken and asks for food.

१७ कु़टमस समुरित छि मस्लहत प्रछ़ान् ।
सारिथि छि ज़िव त् वुठ फेशानो ॥
रिवान[1] अकि पत्ति भियि पत्ति रेवान्[2] । * ॥

(After Garga Rishi has left) they gather the whole family and hold consultation. All are in a fix (lit. trying to moisten dried up lips and tongues)— sad on one account and pleased on the other.

१८ फेरव वाद-वाचु मन छुन् पच़ान् ।
फलि[1] न त् आसव न् फोलानो[2] ॥
रंगु-रंगु गँज़रित[3] कँह छिन् अंज़रान्[4] । * ॥

We do not find it in our heart io go back on our word', they say, 'it will not be fruitful of good to us and we shall not prosper'. Thus calculating in various ways, they come to no decision.

१९ करित काम कारज नय गछि जानु ।
आसव यन्त्र पशतावानो[1] ॥
पाम लूक-हंजु तु पनुनुय तावानु[2] । * ॥

'On the other hand', they think, 'if after we have done the work (celebrated the marriage) and it does not pan out well, we shall have to repent greatly. In addition to one's own loss there will be the taunts of people to bear'.

[The last line is a proverb.]

२० मालु आसुक मुक्तुच छि वनानु ।
अक फुल नु स्युथ कांसि आसानो ॥
राज़-द्वारु स्युथ नतु बाज़ारु मेलानु । * ॥

They had a garland of pearls, it is said. No one possessed a single pearl like those; it could not be had from a rich man's house nor purchased in the bazar.

२१ सुय प्योक टोख भोग तिमनुय सोज़ुहानु ।
भांगिस द्वगुण छि तोरु पुशरानो ॥
अगुण ति नेर्यक न आसन मंदछानु । * ॥

This garland they decided to send (to Krishna's family) as alliance present, which (according to custom) must be returned doubled. 'They will not be able to produce', they thought, 'a single one like it (what to say of two?) and they will be put to shame (and stop bothering us)'.

२२ जसुदा माजि ओस तुणु फुल मंगानु ।

तव-रुस्त वछ़य् छुसन् रछानो ॥
कछ़य्-खोर् दपुनस यि छुखना वछ़ान् । * ॥

२३ यिथी शुंड् छुयन नेतुर मेलान् ।
कम पांथुर छुहम लागानो ॥
मुक्त-मालि कृष्ण-जू ताम थप लायान् । * ॥

(The purohit has brought the alliance present) Krishnaji is asking mother Jasuda for rice, refusing to tend the calves unless he is given that. She says, "You naughty boy! wanting to be bribed (for household work)! Don't you see this? It is for such manners that people do not want to marry their daughters to you. What strange roles you play'! (while she is saying this) Krishna snatches at the pearl-garland (and runs away with it).

२४ जसुदा आस पान्य्-पानस वनान् ।
वनुहस यि तिय छिस डेशानो ॥
रूदु मा हॅत लूक अपुज़ुय छि वनान् । * ॥

Yasoda was saying to herself, 'What they said (about Krishna being naughty) they see. We can no longer defend ourselves by saying that peopl are lying'.

२५ लालव[1] रटथो नालव[2] वनान् ।
आलव[3] न कुनि कनि बोज़ानो ॥
बालव[4] थचि़सय बालव[5] फेरान् । * ॥

(Running after Krishna) she says, 'My darling, come I will embrace you. Why don't you hear my calls in any direction ? My little boy, I am tired of running over the hills'.



SONG—15.

चाल[1] छम अशिमे कोता चाल[2] लाल
बाल[3]-गोपाल म्यांञ पालना[4] कर

Tears are flowing from my eyes in handfuls, How much must I endure, my darling ? Come, little Gopal, come to help me.

१ पशिरावनस[1] क्यत मन मे ओस थारान ।
पुशि राव़नस[2] पान मारान छस ॥
पनञी वात्यकन वननम छिनाल लाल । * ॥

I was already worried how to add (to the pearls). I am now mortified in addition at their loss. If they don't get back even their own, they will consider me mean.

२ कृष्ण छम चांञ द्रय दायय बोज़ख ॥
लायय-न मक्त-म्रालि पछय मव खोच ॥
अक रटथ नाल मिथि गंडय माल लाल । * ॥

Krishna, if you listen to me, I swear I won't beat you on account of the pearl-string ; don't fear. I will rather embrace you and put fresh garlands round your neck.

§—xiv

१ शाह् छुसन् फोरान तोर् छुस प्रछान् ।
मांज्य् ! मुक्त-ब्योल छा ववानो ॥
मे ति वुव ब्योल खल कोनु छिव सुमुरानु । * ॥

She is unable to breathe. Suddenly he appears and says, 'Mother, do people also sow pearls ? I have done so, why don't you people come and collect the harvest' ?

२ मुक्तस त मीचि[1] छुन बालुक जानान् ।
मं-चे[2] क्या छै यिछु फिक्र आसानो ॥
मुचि[3] क्या पत-कुन यि युस आसि रोचान् । * ॥

A child makes no distinction between pearls and dust. You and I have such worries. What will remain in the end of all this that we love ?

३ ह्यत[1] क्या गछु वुश सु पुरुहित[2] वनान ।
ह्तेत[3] छुमनु रीत[4] क्या कवु ज़ानो ॥
बनित[5] क्या आम वनित[6] कस ज़ानु । * ॥

The Purohit was saying to himself, 'What shall I now take hence ? I cannot excuse myself saying that I did not know the custom. Alas ! what ill luck has befallen me ? Whom can I tell my sad plight' ?

४ करनम न पछ[1] मक्त लछ[2] छुन आसान ।
यछ[3] क्या छय श्रीनाराणो ॥

मछ[4] ओस दित यछ[5]-पछ[6] ओस भरान। * ॥

'They won't believe me (if I say what has happened), for pearls are not valueless like dust. What is thy will, Lord ? (What is to happen to me ?)'. Yet he was putting up a friendly face and pretending to have faith and confidence.

५ जसुदायि ह्रिस तु होश नंजि रूदुमुत दान[1]।
मुक्तु-दानु[2]-पुछ्य् दान[3] मनसानो ॥
* * ॠध-सिध तस यस संतोष आसानु। * ॥

Yashoda retained not a bit of composure. On account of the pearls (lost) she was feeling about to die (lit. giving her last alms). Such accomplishments (as equanimity) belong only to him who is contended.

६ गरज-मंद लूक वंनुमुत देवान।
शुर्य-संजि कथि पछ करानो ॥
नेरि मा वीरि टंग यवु नेरि अमानु। * ॥

People who have some selfish end in view are proverbially mad. They believe the words of a child, thinking that per chance a 'willow may bear pears' and their unrealized desires may find fulfilment,

७ पकन छि कृष्णस पतु - पतु लारानु।
जंगलस मंज़ बाग वुछानो ॥
* * * भर्य्-भर्य् मुक्तु लंग पथर नमानु। * ॥

They follow Krishna running, and behold! in the wood they see a (magic) garden in which branches heavily laden with pearls are bending low to the ground.

८ समुराव्य् लूकव मुक्त-अंबार[1]-खान ।
नंद गोप मुतसद्य[2] त भागरानो ॥
पांच-त्रे भागल[3] फुति-फुति मेनान । * ॥

People gathered heaps of pearls. Nanda Gopa was the officer (Mutasadi) who distributed them according to the 'five and three parts' division, measuring with baskets. [1—3. Land revenue terms in use in P—'s time]

९ पुरुहित सु सूज़ुमुत गणिश-त्रक[1] समुरान ।
दक्षनायि-पुछ्य[2] त पंछ्य[3] रंजवानो ॥
पछ़[4] छे नु लूकन यिवान नीवान । * ॥

The Purohit sent (by Radha's people) is collecting 'Ganesha's share, of one - sixteenth, as his dakshina and helping his friends to some of it. People who come and take pearls away cannot believe (that it is not all a dream). [1 is another Land revenue term of P.—'s time.]

१० ब्रखिभानन्यन वति कुन अछ्य् लोसान ।
ब्रह्मनस छि ताम दूरि डेशानो ॥
* * * करुमुत सु तदबीर घारि छुक रोज़ान । * ॥

Brakhibhana's people look towards the way (by

which the Puruhit is expected to return) till their eyes are tired. Presently they see the Brahmin from afar (with cart-loads of pearls). Thus the plan they had made is rendered futile (lit. does not work outside their home).

११ वनि[1] क्या कूंछा वनि[2] छा थीवान ।
ब्रह्मनस ति छिनु प्रज़नावानो ॥
सुशीलायि ओस सुदाम वातान । * ॥

What can one say? who can understand this? They do not recognise the Brahmin himself (so changed is he). It is as if Sudama came back to Sushila (after his visit to Dvaraka).

१२ डीशित मक्त-माल रतन त स्वन भान ।
मक्त-मालि पनञे छि मंदछानो ॥
पन-पार पनञी छु सुदाम छारान । * ॥

Seeing the pearl-strings, jewels and gold utensils, they are ashamed of their own pearl-string. It is as when Sudama looked for his leaf-hut (which had been transformed to a palace).

[These lines, vv. 11 and 12, seem to indicate that P—had already written 'Sudama Charitra'.]



Ref.— SONG - 16.

श्याम मुख सन्मुख दिखावे ।

मेरा मन कैसा सुख पावे ॥

If Shyama deigns to let me see him face to face, what joy my soul will experience !

१ इंद्रिय-नगर का राजा इंद्र होवे।
मोह-लंका का रामचंद्र होवे ॥
कुंभकर्ण[1] करनेका[2] जगावे । * ॥

My soul would then be the Indra of the city of the senses. (control them i. e.). She would destroy like Ramchandra the Lanka of false knowledge and awaken the long-sleeping Kumbha Karan of right action.

२ देह द्वारका मन है कृष्ण जी।
भोग - इच्छा अठ पट - रानी ॥
वख-वख लख घर बिछावे । * ॥

The body is Dvaraka, the self is Krishna ; the will to enjoy is the eight chief queens who furnish myriads of separate houses to receive him.

३ जमनेका[1] जमुना[2] पार तरे।
सतसंग - गंग - अश्नान करे ॥
न - आवन[3] तीर्थ तन न्हावे[4] । * ॥

My soul would then cross over the Jamuna of earthly births ; would bathe in the Ganga of Satsanga ; would wash her sins off at the tirtha of non-return (to the world).



§—xv

१ लय गयि[1] हर्षस त जय[2] आस बोलान।
ज़ानुन ज़ि दय[3] आम टोठानो ॥
भय[4] दूर गोस मोह् खय[4] वुंदि कासान। * ॥

(Radha) was lost in excess of joy, and shouted 'Victory!' She felt that the Lord was showing His love to her. All her fear was gone and the rust of moha disappeared from her mind.

२ कृष्णुन दर्शुन बनिना कांछान।
हनि-हनि मनि स्नेह बुज़ानो ॥
वावस तु कावस-कुन आस वनान। * ॥

Desiring Krishna's darshan most ardently, her heart was bubbling all over with love. She addressed to the wind and the birds (such words as these):—



Ref.— SONG - 17

सदके बुलाओ उसको सदके सदके।
क्या आना तदके मर जाना जदके ॥

O invite him, entreat him to come here now—for whom I would sacrifice myself. What use is his coming when I am dead ?

१ सब वेदों का अर्थ यही है।

तप - जप यम और बर्त यही है ॥
छोडो कपाल अपना सद्गुरु पद्के । * ॥

This is the meaning of all the Vedas; this is what is to be gained by tapa, japa, virtues and vows: Bow your head before the feet of the Teacher of the truth.

२ तुम होवो राजा[1] तुमको आ - जा[2] मीटे ।
कम करने से कम काजा[3] मीटे ॥
क्यों घट[4] में रहना घट[5] - वद् के । * ॥

You will be your own sovereign; the necessity of coming and going (passing from birth to birth) will cease for you. By reducing your wants (or by working karma out as duty) all work will end for you. Why live in the body now puffed (with joy) now reduced (by sorrow)?



§ XVI.

१ ओर् - योर् वार् येलि कथ गयि प्रमान् ।
योर् - तोर् सारिय छि तोषानो ।
टंन्ज़् - सान ख्वांद्रुक संज़ आस्यि करान् । * ॥

When the alliance was well settled in both the houses, all in either house rejoiced, and preparations for the wedding were being made with great zeal and zest.

२ कोरि - वोल युंदवय राज़ु आसि आसान् ।
नित दार् - दार्[1] अथ़ु धारानो[2] ॥
कोरि - हुंदि शर्मि दाव्[3] दावस[4] छु लगान् । * ॥

The father of a daughter may be rich, still he has to ask for things at several houses; out of concern for the daughter he feels hard up like one who has lost a stake. [Note homos - 1 & 2; 3 & 4.]

३ कोरि[1]-वाल्य् कोरि हुंज़ि वेरि सोरि सामान् ।
दोरि - दोरि[2] दूरित[3] छि सुम्रानो ॥
त्रोरि-त्रोरि[4] पोरि-पोरि[5] खोरि[6] छक फ़ुलान् । * ॥

The daughter's people collect all requirements for the girl's (wedding, and for her) sweet sake— moving hurriedly from lane to lane, tramping about in groups from village to village so that the skin of their heels is worn out. [Note homos. 2 & 3 also rhymes 1, 2, 4, 5 & 6.]

४ तव् पत् राधायि संपता त् बृखिभान् ।
वछ्य रछनस छि न सोज़ानो ॥
बड कूर नेरि-नेरि[1] फेरि[2] कर छु पज़ान् । * ॥

Thereafter Sampata and Brakhibhana do not send Radha to tend the calves; it is not meet for a grown-up girl to gad about from pasture to pasture (they say).

५ घरि बेहनावित नेहु उज़नावान् ।
स्नेहु - मायि काय तस न्हावानो ॥
मायायि लोल-सूत्य् आस्य् उललावान् । * ॥

They kept her at home, awoke her early, and lovingly bathed her—they were affectionately decorating Maya incarnate for her Lord.

६ पुफ़-मास्[1] आस-पास[2] आसस[3] आसान्[4] ।
व्यस दास्[5] सास्-बज़[6] विसानो[7] ॥
असवन्य्[8] तु रसवन्य्[9] छिस गुस[10] कासान्[11] । * ॥

Aunts and other relatives were always about her; friends and servants in their thousands were smiling; laughing and felicitous, they all kept her from becoming morose. [Note homos 2, 3 & 4; 5 & 7, also rhymes 1—6 & 11; 8, 9 & 10.]

७ प्रयि[1] छिस भियि - भियि[2] ह्यि[3] वथुरावान्[4] ।
वथुरन[5] तु पान वथुरावानो[6] ॥
पम्पोश अथ[7] मांज़ि - पत्रव[8] रंगान् । * ॥

They covered her bed with jessamine petals; they made her bed (or wiped her body) and devoted themselves to her service. They dyed her lotus-like hands with *henna*. [Note rhymes I—3; 4—8].

८ राधा यन् छे न् कृष्णस डेशान ।

तन चण - चण आस क्रेशानो ॥
पंकज़ु नेत्रव शबनम वर्षान् । * ॥

Since the time Radha was not allowed to see Sri Krishna, she longed for him every moment ; from her lotus-like eyes she rained dew-like tears.

९ सोर[1] दिन त रात सुर[2] - छिविस्य स्वरान[3] ।
स्वर्य् - स्वर्य्[4] त्रान आयि सोरानो[5] ॥
सुर[9]-ड्जिमच[7] मच[8] गच[9] कँह सुरा न । * ॥

All day and night she was thinking of the beloved intoxicated with wine (of bliss) ; constantly longing for him, she began to lose her strength ; she looked as out of wits, distraugt and feeble ; and there was no sign of liveliness about her. [Note homos. 1—6 ; 3, 5 & 10 ; 7 & 8 ; also rhymes. 7—9.]

१० दारस[1] मंज़ अछिदार्यन[2] गिंदान् ।
दारि[3]-बर[4] वुछ्य् - वुछ्य् भरानो[5] ॥
धारि - धारि[6] दार्यन[7] प्यठ ऊश त्रावान् । * ॥

Within doors she played with dolls ; she looked sadly at the doors and windows, her tears fell in streamlets on the dolls (or on the window sills, [Note — She looked sadly at the doors and windows through which she could no longer go out to meet her beloved and through which she expected him to come in somehow at any moment. Observe homos. 1—3, 6 & 7 ; 4 & 5].

११ कृष्ण-पाद हृदि ह्यत ध्यान आंस धारान् ।
सन्मुख रूजित सु वनानो ॥
लछमन ज़न तु परमानन्द प्रावान् । * ॥

She meditated with Sri Krishna's feet in her heart. Standing before him in thought, she spoke these words by which she felt great bliss such as Lakshmana (the author of the lines) finds in approaching Paramananda (his guru). [The Mohini episode is by Lakshman Ji, P.'s deciple, as stated already in the Introduction].



SONG — 18

लालो लालो बालु गोपालो ।
करयो चे किच पोशन मालो ॥

My beloved, young protector of the cows, I will string garlands of flowers for thee.

१ वनवनि[1] नेरय वन - वन[2] फेरय ।
वंन्य्[3] दिनि दोर्यव - दोर्यव नेरय ॥
चुय वन[4] चेय विन[5] कहि संभालो । * ॥

I will go forth to sing thy praise, wander from wood to wood and look for thee in every glade. How can I get well without thee ?— I ask thyself. [Note homos. 1 — 5].

२ दासी कव कंथस इदांसी ।

हर - भर चये - कित्य हरकी खांसी ॥
बन ब्रज़ बांसी छुय म्योन सालो । * ॥

I am thy handmaiden, why dost thou make me sad (by indifference)? I have kept bowls of fresh cream for thee; come here to thy woods of Braja, I invite thee.

३ इंद्रिय चूरव लांगित[1] सन[2] तय ।
ज़ांगित[3] नियिहम शिलु - वासन[4] तय ॥
स्यांगित स्वन[5] तय मुक्तय मालो । * ॥

The thieves of senses, have broken into my heart and lying in wait there, have taken away my freedom of innocence, letting go (or, though I had let go) gold and strings of pearls. [Note homos. 2, 4 & 6. also rhymes 1, 3 & 5].

४ आदन-बाजो कन थाव नादन ।
इतु दितु दर्शुन छम चांन्य लादन ॥
सिधन - साधन - हंदि कृपालो । * ॥

Friend of my childhood, listen to my calls of love, come and let me have a look at thee; for this I shall be indebted to thee, O thou who art merciful to the saints who have reached or are trying to reach perfection.

५ हिस विसरांवस माया - मसनय ।
रस-रस[1] रसवस[2] विषये-रसनय[3] ॥

छुम माटि खसुनय मोह् जंजालो । * ॥

The wine of maya has robbed me of my reason; the taste for sense objects has slowly and imperceptibly lured me down; and now I am being burdened with the bustle of delusion. [Note homos. 1—3.]

६ मायातीतो छ़ायि मत रोज़तम ।
चराचर छुख तु आर्चर बोज़तम ॥
कूछ़ा सोज़तम दीनु-दयालो । * ॥

O thou beyond maya, do not hide thyself from me; listen to my supplication, O thou who art omni-present in the moving and the motionless, do send some messenger to me, merciful Lord of the lowly.

७ चित-आकाशस भास्कर भास्तम ।
ज़ूनि प्रकाशक सुर्य-ज़न आस्तम ॥
अनि-घटु कास्तम तु रटथो नालो । * ॥

Do thou appear as the light-giving sun in the sky of my consciousness; to me, thy moon, be thou the illuminating sun. Remove my darkness and let me hold thee in close embrace.

८ परमानंदो नंदु-आनन्दो ।
लछमण-ज़ुवने श्रीराम-चंदो ॥
सीता सत्य् छय नालि-नालो । * ॥

O thou enjoyer of great bliss (or, my Guru) O joy of Nanda O Shri Rama of Lakshmana (or, of the author), my soul who is (thy eternal spouce) thy Sita, must be ever with thee (cannot afford to lose hold of thee).

§ XVII

१ अंतर्यामी स्वामी भगवानु ।
व्यापकतायि किन्य् छु बोज़ानो ॥
अनुग्रह पनन्यन भक्तन छु सोज़ानु । * ॥

The glorious Lord, the inner ruler, hears (this), being all-pervading, and sends his grace to his devotees.

२ मोह्नी रूपा द्‌रित छु नेरानु ।
सास भास्कर तेज़ भासानो ॥
कैलासु - वासी ति डीशित तंबलानु । * ॥

He comes out assuming the form of a woman of fascinating beauty, looking like a thousand suns in lustre, so that even the dweller in Kailasa might feel agitated at the sight.

३ रंबुल्यव केशव[1] सु केशव[2] रंबानु ।
वर्गु[3] - पांछ्य दुर्ग[4] - रूप धारानो ॥
स्वर्गु[5] अछुरचु[6] मचु[7] डीशित गछ़्हानु[8] । * ॥

Keshava was shining with his bright locks,

having assumed a female from to perfection, so that even the celesteal maidens might go mad at the sight. [Note homos. 1 & 2.

४ महिमा तव तेजुक कव बो ज़ान[1]।
जिव[2] तति द्यव काजि गछ़ानो ॥
ज़ेवि[3]-मा कुंह-कुनि कन[4] आसि बोज़ान[5]। * ॥

What do I know of the greatness of that splendour? Our tongues (even of greater poets) seems to lose the power of speech. I believe that no one is born (or, will ever be born again) who has heard of it somehow. [Note homos. 1 & 5; 2 & 3. also Anti - of 3 & 4.]

५ त्रियि[1]-रूप द्वयि[2]-रुस्त महाराज़ भगवान।
वाजि-वुंग्रि कननस छु फेरानो ॥
घर - घर[3] अच़ान[4] त बर - बर[5] नेरान[6]। * ॥

The Lord, the one without a second, in that female from goes about selling rings and bangles; he enters house after house and passes through door after door. [Note anto. of 1 & 2; 3 & 5; 4 & 6.

६ मेत्य् - मेत्य् द्रायि तस पत - पत ज़नान।
नान - रंग नानता मलवानो ॥
मूल[1] वुछिनुक ओस मुलनावुन[2] बहान[3]। * ॥

Maddened with the sight, the women followed her, asking her the prices of that rich variety of things. Their real object was to have a look at her, the settling of price was only a pretext. [Note anti. of 1 & 3; also assoc. of 1 & 2.]

७ संपता सु नानता डीशित तंबलान ।

राधायि लागञ्य् यछानो ॥

* * * राधा कुञी छि त त्रियि - रुप भगवान । * ॥

Sampata feels agitated at the sight of that variety of ornaments, she wishes that Radha be decked with them ******* Now Radha is alone with the Lord in the female form.

८ डोलन - माल छुस लोल - सान पैरान ।

तोल - तोल[1] तूलित छु तोलानो[2] ॥

मायातीत ओस मायायि ड़लसान । * ॥

He decks her lovingly with garlands and strings of ornaments, weighs them accurately and then reweighs them (to prolong the meeting). The Lord who is above maya was courting Maya. [Note homos. 1 & 2.]

९ यछ़ि - सान तस मारमछ़ि ओस लागान ।

गंहन-पात तिथ्य् यिथ्य् सु यछ़ानो ॥

मछ़-बंद बावट्थ कछ्कर त दसवान । * ॥

Affectionately he decked that beloved beauty

with ornaments in which he liked to see her—armlets, wristlets, bangles etc.

१० पैरन तु शेरन छ़लु छुस प्रछ़ानु ।
बुछुमुत छुहयु कुनि-कनि तानो ॥
च़े-ह्यश ज़ून आसि सुर्यस वातानु । * ॥

While adorning her he cleverly asks her, 'Have they found you a match anywhere? A moon like you can easily wed the sun'.

११ इंद्रस ति चय इंद्रानी शूभानु[2] ।
नतु कांसि शूभा[2] न[2] आसानो ॥
प्रथिवुश्नि त्रियि छुय प्रथिवुन प्रयानु । * ॥

'You are fit to be the queen of Indra, no other person is any good for you. A lovely woman likes to have a handsome husband'. [Note homos. 1 & 2.]

१२ राधा यव बोज़नु य़ुद छे मंदछानु ।
लोलु-हति मनु छस वनानो ॥
युस छुक मे वुछुमुत सुय छुम प्रमाणु । * ॥

Radha blushes at these words, yet speaks out of her loving heart, 'He whom they have found for me is quite acceptable to me'.

१३ त्र्यन भवनन-हुंद सुर्य सुय आसानु ।

इंद्राज़ बंद तस रोज़ानो ॥
वंदहस ज़ुव त जान[1] तिय ओस यच जान[2] । * ॥

He is the Sun of the three worlds, Indra considers himself his servant. I should consider it a great blessing if I could sacrifice my life for him.'

[This is in reply to Mohini's suggestion of Sun and Indra as fit matches for Radha. Note homos. 1 & 2.]

१४ मोहनिथि दपुनस स्युथ कुस छु आसान् ।
युथ आसि आसवुन भगवानो ॥
टाछर-किन्य छख चु आश्चर[2] वनान् । * ॥

Mohini said, "Who is there with such attributes, which are those of the Lord himself ? It is love that makes you talk so big."

१५ दपुनस आश्चर कव छख ज़ानान् ।
नंद-गोपुन युस छु संतानो ॥
सुय क्या छु ज़न्मस आमुत भगवान् । * ॥

Radha said, "Why do you consider this strange ? Nanda Gopa has a son, hasn't he ? and He is the Lord incarnate."

१६ सुय क्या छु दवन-हुंद दव आसान् ।
दव[1] तस्य् सारिय छि सवानो[2] ॥
ज़गतुक ओश सुय तु कुंह तस सिवा[3] नु । * ॥

"He is the God of gods; all the gods carry out his will. He is the Lord of the world and there is none beside him." [Note homos. 2. & 3.]

१७ फीरित छि मोहनी राधिकायि प्रनानु ।
हय-हय यि क्या छख चु वनानो ॥
सुय छा सु युस-ना दुधु चूर करानु । * ॥

Mohini replied admonishing her "Alas! what is this you are saying? Is it he who steals milk?"

१८ सुय युस कृष्ण नाम[1] श्याम[2] बुथि आसान ।
शहर-गाम[3] लूक यस खोचानो ॥
धूम-धाम[4] खास-आम[5] पाम छिस दिवान । * ॥

'He who is called Krishna or black in colour, whom people in the town and the country fear, at whom everybody is boistrous in flinging taunts? [Note rhymes 1—6.]

१९ जगि-मंज़ ओस-ना भियि कुंह बसान ।
मॉल्य माजि वुछुनय युथ तानो[1] ॥
तान[2] हेत वुञि नत पत च्यख अर्मान । * ॥

'Was no one else living in the world, that your father and mother found you such a bad match? Realize your mistake even now, or you will have to repent later' [Note homos. 1 & 2].

२० स्युथ-ह्युव रांड आसि क्रोन मंदछावानु ।
मटि[1] मारिमाचि हटि[2] करानो ॥
वटि-मा[3] कुनि युस बेराह नेरानु । * ॥

'Such a naughty boy is apt to bring shame to the whole family and to forsake and bewilder her who is entrusted to him (by marriage). The boy who turns out wanton and wayward cannot prosper in any walk of life.'

२१ राधा[1] यि बूज़ित दादि[2] आंस दज़ानु ।
विरूधु[3] मुख क्रोध[4] खारानो ॥
वाक[5] तमिसंद्य् तस आक-ज़न[6] लगानु । * ॥

On hearing this Radha felt burning with pain. She was angry at this insult; Mohini's words acted as a knife cutting her to the quick. [Mark rhymes 1 & 2, 3 & 4, 5 & 6.]

२२ दंपुनस कवु छख अपवाद वनानु ।
तस - वॆषि युस आसि भगवानो ॥
असंवाद[1] छुय अपराध[2] खसानु । * ॥

She said, "Why do you use improper words in respect of him who, I told you, is the Lord? You are incurring sin by this harsh speech."

२३ युद तस छि तुल्य् निंदामतुत वनानु ।
हर्ष - शोक वर्षु छुसनु खसानो ॥

मुख- प्रत[1] प्रत[2] कांसि छुक आसि यिवान । * ॥

'Though he is said (by the Vedas) to be equal in praise and blame, though joy and sorrow cannot be predicated of his nature, an insult flung at one's face naturally wounds one's heart.' [Note homos. 1 & 2.]

२४ सुय कया छु देश[1]-काल रुस्त ईश्वर पान ।
हिशर[3] कुनि छुस नु ब्यापानो ॥
निश[4]-दिन रिष[5]-मुनी तस्य् क्या छि पूज़ान । * ॥

"He is the Lord beyond space and time, beyond likeness to any thing—without any equal. Rishis and Munis worship him night and day." [Note rhymes 1—5].

२५ सुय क्या छु निर्गुण तु निर्लेप नेरान ।
निर्मल निराकार आसानो ॥
भेद-अभेद[1] विन वद[2] छिस वखनान । * ॥

'He is found to be unlimited by any attribute, untouched, pure, formless—declared by the Vedas to be beyond difference and even beyond unity.' [Note homos. 1 & 2.]

२६ साकार - रूप सुय सर्वकार आसान ।
निर्विकार आदि-अंत रोज़ानो ॥
अंज़ - मंज़ आसित तु अंदकनि वुछान । * ॥

'Assuming form he becomes all forms, yet he is formless first and last. He is immanent and yet transcends all'.

[Here follows an enumeration of the ten avatars of Vishnu:— the Fish, the Tortoise, the Man-lion, the Dwarf man, Parusha Rama, Shri Rama, Shri Krishna, Buddha & Kalki. They are types of life at different stages. In other words they may be called respectively (1) Water - animals, (2) Amphibious animals, reptiles and birds (3) Land animals or mammals (4) Man - like apes, (5) Intellectually dwarf savages (6) Fierce fighting civilized men, (7) Righteous and religious men, (8) Free, loving, wise and powerful men, (9) Men of renunciation and universal compassion, and (10) Man as regenerator and founder of a new order].

२७ जन्म-जन्म दास तसुंजय छस बु आसान ।
मेय-रुस्त सुति छुन रोज़ानो ॥
पुरुषस छाया सत्य-सत्य पकान । * ॥

'In every incarnation I am his devoted servant; he too is never seen without me : man must be accompanied by his shadow.'

२८ तमुंदी कमल-पाद हृदि छस बु धारान ।
मंज़ुलिस - मंज़ अलुरावानो ॥
अपवाद तसंदी किथ आस चालान । * ॥

'His lotus-like feet I keep in my heart, fondly rocking them as in a cradle. How can I endure words spoken against him ?'

२६ पछ नय यियी बुछ! सीनु छस हावानु ।
कृष्णु - पाद् हृदयस मे आसानो ॥
भगवान तामत ह्यु कृष्ण - रूप धारानु । * ॥

'If you don't believe this, look ! I show you his foot-mark on my breast ' ****In the meantime (while Radha's eyes are bent towards her breast), the Lord has assumed Krishna - form.

३० राधा हृदयस प्रातिबिंब त्रावानु ।
राधा छि हृदि-मंज़ डेशानो ॥
राधायि कुछि ह्यत श्री कृष्णु भगवान । * ॥

He throws his reflection on Radha's heart, and she sees in her heart (in place of the foot - mark) Lord Krishna with Radha in his arms.

३१ कलु थुंद तुलित ताम स्युंद आंस वुछान ।
हृदयुक छि सन्मुख डेशानो ॥
राधासाहित कृष्ण-सुंदर पान्य् पानु । * ॥

Presently she looks up straight before her, and behold ! what she had seen in her heart is present before her eyes—namely, Shri Krishna the beautiful with Radha in his arms !

३२ पानस - मंज़ येलि कृष्णस डेशानु ।
कृष्णस मंज़ पनुनुय पानो ॥

लोल् - योग् सत्य् छुस संयोग बनान् । * ॥

When she sees Krishna in herself and herself in Krishna, she attains at-one-ment by the yoga of love.

३३ येमी कुलि-मंज़ु फल कैंह नेरान् ।
सुय कुल फलस - मंज़ु आसानो ॥
तमि कुलि - मंज़ भिथि सुय फल फोलान् । * ॥

The tree that produces a certain fruit is present in (the seed of) that fruit, and that tree (within the seed) is bound to bear the same fruit again (in course of time).

३४ वननब[1]-सत्य क्या सन आसि ननान्[2] ।
सननय[3]-सत्य कैंह छु बनानो[4] ॥
सनि[5]-न तु तननन्[6] कास्था वनहान्[7] । * ॥

What, one wonders, can be revealed by mere lip - deep speech ? If any good comes, it can come only through deep feeling ; unless that deep impression is made (by love), anybody can say fine words like musical formulae (but what of that ?)

३५ राधा कृष्णस शरण छि गछान् ।
कृष्णय-कृष्ण पत छु रोज़ानो ॥
अहं येलि गलि सो पत छु मोचान । * ॥

Radha surrenders her being to Krishna, then there is Krishna alone. (Out of the eternal sound 'So ham' (I am He) when the 'I' is merged, 'He' alone remains.

३६ लोल सत्य् राधा हार[1] ज़न बोलान ।
कृष्णस सन्मुख तोतानो[2] ॥
युथ सो वनान[3] आस स्युथ कव बो[4] ज़ान[4] । * ॥

From the fulness of love Radha sings like a myna, and praises Krishna, standing face to face before him. How is it possible fcr me to speak as she spoke? [Note assn. of 1 & 2; 3 & 4.]



Ref.—

SONG — 19

जय गोविंद जय गोकलानंदो ।
स्व-वुंद् वंदयो मुञ् पादन ॥

Hail to thee Govinda, the joy of Gokul, my sweet Self! I will consecrate the pupils of my eyes to thy feet.

१ प्रकाश - रूप आकाश - पैवंदो ।
आश - गाश चोन सिधन त साधन ॥
सुर्य - मुकट घट कासवुनि यंदो । * ॥

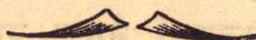
Thy form is light (of truth); thy will keeps the heavens bound together; the perfected sages

and aspiring saints have their light and hope in thee—O thou whose diadem is the sun, O moon, the remover of the darkness (of avidya).

२ देश[1]-काल रस्ति शेष[2]-नाग मसनंदो ।
ईश[3] - अनीशु[4] दूर अंत–आदन ॥
हिशर[4] छुय नु कुनि बे - मानंदो । * ॥

Thou art beyond space and time, thy seat is the serpent Shesha, thou art beyond the states of Isha aud Anisha; thou the end and the beginning; there is nothing anywhere like or equal to thee, O thou one without a secoud.

(The serpent Shesha symbolizes eternally revolving and recurring time or energy that *remains* when all existing forms have melted back into primordial substance at the end of a Kalpa or world-period. Isha and Anisha are the states of Ishvara and Jiva. [Note rhymes etc. 1—4.]



§ XVIII

१ भगवान लछगुण[1] लोल तस भरानु ।
अछि[2] दारि[2] कुछि[3] ललनावानो ॥ * * *
देपुनस गछुन छुम मथरायि मंज पानु । * ॥

The Lord showed his love to her, a myriad times more than hers. He fondled her in his arms as a doll is fondled by a child*******. Then he said, 'I have now to go to Mathura'.

२ वसुदेव-देवकी आसन मुकलान् ।
पज़्य्-किन्य् छुस तिहुंद सन्तानो ॥
ज़न्म् ऋण सारिनुय वेद माटि खारान् । * ॥

'I shall there free Vasudeva and Devaki from the prision; for I am really their son, and the Vedas declare every born son to be a debtor to his parents'.

[Then the Lord leaves the house in the guise of the fascinating pedlar and goes to Gokul]



§—XIX

१ दोहा फ़ूस्त आव नारुद छु वातान् ।
पाद-प्रणाम छिस करानो ॥
राधा बोज़न तु नारुद वनानु । * ॥

One auspicious day Narada arrives (at the house of Radha's father) They bow at his feet. He speaks in the hearing of Radha :—

२ मेलि दुन सोदा तु कुंह छा गेलानु ।
तालि छुन डुगुन्यर वेपानो ॥
जसुदा तु नंद् गोप तहि-कुन वुछान् । * ॥

'When two agree to a bargain, nobody has

any business to find faults; then duality ceases to separate them. Nanda and Yashoda are awaiting your assent'.

३ अथ दयु लांनिस कुंह छा वातानु ।
अस्य् आस्य् तल तु पिठ करानो ॥
कांसि-हुंदि इख्तियारु कथ छा रोज़ानु । * ॥

They said to Narada, 'Who can resist the will of God? We were hesitating and wavering; but an alliance destined to come about remains under nobody's control'.

४ नंद्-गोप गव तु वसुदेवस छु मेलानु ।
राज़ु आज्ञायि सु न मुकलानो ॥
मुकल्या यस म भगवान मुकलावानु । * ॥

(Understanding that the girl's parents were agreeable,) Nanda goes to see Vasudeva, but being in prison by the King's command, he is not free to come. How can any one be free until the Lord makes him so?

५ राज़स याद आव कृष्णुन अमानु ।
काल म्योन छुनु अथि यीवानो ॥
जगु भ्रमु यियि-ना तु आस्यम मारानु । * ॥

King Kansa (who was performing a Yajna) is put in mind of this desire for Krishna. He said, 'He wo is to cause my death has not yet been

found; what if he come here by the ruse of my Yajna and liberate me!'

६ कालस कांछा प्रीत[1] छुनु पावानु ।
हेतु-हेतु[2] यित क्या छु पेवानो ॥
मरुनुय छु रीत[3] जीत[4] नतु छि नु आसानु । * ॥

No one desires death, but under one pretext or another death takes everybody by surprise. Death is the rule, for without it progress is impossible.

७ अक्रूरस छु राजु गोकल सोज़ानु ।
* * * सारिनुय गोर्यन छु वनानो
शुर्य्-बाच् ह्यत राजु साल छुवु करानु । * ॥

Kansa sends Akrura to Gokul and he tells all the Gopas that the King has invited them all with their wives and childern (to his Yajna).

८ गोकलस-मंज़ हून ब्रोरु छुनु रोज़ानु ।
कृष्णस सती छि गछानो ॥
सालर ति यिम आस्य् तुत-ताम समानु । * ॥

No one, not a dog or a cat, remains in Gokul; all go along with Krishna—so also those who had so far come invited (to the marriage celebration of Krishna)

९ अयुध्या ह्यत यिथु राम जी गछ़ान् ।
वैकुंठस विधि विधानो ॥ * * * *
वैकुंठ तत्य् यिति भगवान आसान । * ॥

Just as Shri Rama went to heaven openly and formally, taking the whole of Ayodhya with him—for heaven is where the Lord is.

१० सुख-दुख जन्मुक छुच आसि भासान् ।
यस आसि मनि श्रीकृष्ण ध्यानो ॥
तव-कनि कंसनि कोप कम खोचान । * ॥

The joys and sorrows of life must seem empty and trivial to one whose mind is devoted to thoughts of Shri Krishna. So these people of Gokul were very little afraid of Kansa's displeasure.

११ फिकिरन लेगुमुत थारन तु पशान् ।
जमुनायि-मंज़ डुग दीवानो ॥
च़मत्कारा वारा छु वुछान । * ॥

(On their way to Mathura) Akrura is full of anxiety and fear and regret. But while taking a dip in the Jamuna, he sees a very wonderful sight. [He is anxious about the safety of Shri Krishna and his brother, Haladhara. He regrets that he is bound, as the messenger of Kansa, to lead them to their death.]

१२ ज़लस-मंज़ सोर ब्रह्मांड़ डेशान् ।
कृष्णस-मंज़ सु ज़ल बसानो ॥
त्रे कारण त इंद्राज़ तस तोतान् । * ॥

He sees the whole universe in the water and that water in Krashna. He sees Brahma, Vishnu, and Shiva with Indra, all singing Krishna's praises.

१३ वारा ड्यूठुन त वनुन छु न जान् ।
नुन वनुन बु बुधि-हीन कव् ज़ानो ॥
फलिस ति तिय स्वाद गुरुणस यि आसान् । * ॥

He saw many things, but it is not good to mention all in details. How can an ignorant person like me state mystic truths plainly? However, the taste of a whole bunch of grapes can be estimated from a single berry of the cluster.

१४ वुन्दचे शंकायि दूर छुस करान् ।
उपकारक सु श्री नाराणो ॥
मारन न कुंह यस त कांसि न मारान् । * ॥

The Lord Narayana, who does good to all, removes the doubts and misgivings of his mind—He who is indestructible and destroys no one (in reality).

१५ अधिष्ठान सुय ज़गि उपादान् ।

उपकार भक्तन सु करानो ॥
तसंदे नाव[1] नाव[2] भव-सर तारान । * ॥

He is the substratum, the creator of the world. He helps the devotees, who take their barges across the ocean of Sansara by invoking him. [Note homos. 1. 2.]

१६ काछि कुल किथ आसि भूतरांच पोशान ।
तसंदे आसर बसानो ॥
जजरुन कछस न ज़ि भूतरांच पज़ान । * ॥

How can a small plant stand against the whole earth on which it depends for its existence? Decay is for the plant, it cannot apply to the earth.

१७ कृष्ण जू बठ्य-बठ्य तमाश वुछान ।
शिकार-पुछ्य माश मारानो ॥
अक्रूर तुतनस त यंच-यंच वेठान । * ॥

Shri Krishna was strolling along the bank, apparently sight-seeing but really keeping an eye on the game. Akrura praised him and was filled with joy at Krishna's greatness.

[The game in this case was Akrura, whom he wanted to capture and add to his devotees.]

१८ कृष्णस-कुन तन-मन ध्यान धारान ।

देश - काल्ह रुस्त तस ज़ानानो ॥
पुशिरित पान तस प्राण तस वंदान् । ॥

He contemplated Shri Krishna with all his heart and soul, recognising him to be uneffected by space and time. He surrendered himself and consecrated his life to him.

१६ भगवत-माया कुंह छु नु ज़ानान् ।
पॉन्य - पान् कुंह न पर्ज़नावानो ॥
टोठि यस भगवान तस ज़ानावान् । * ॥

No one can understand the Lord's maya by his own efforts; him alone whom the Lord favours, (or to whom the Lord is dear) He helps to understand.

२० मथुरायि अक्रूर वोत गोर्यव-सान् ।
कंसस छि नु टारि खसानो ॥
कृष्ण् ज़ू ग्रुत-ताम नख् छुस वातान् । * ॥

Akrura reached Mathura along with the Gopas. Kansa regards the latter contemptuously, until Shri Krishna approaches him.

२१ भयानक काल-रूप छुस हावान् ।
स्वरनस मनि युस सु आसानो ॥
भगवान भक्तन छु युथ छिस यछ़ान् । * ॥

He shows Kansa his terrible form as Death, which he had been thinking of. The Lord is to each devotee what the latter wishes him to be. ['Man makes (his) God after his own (soul's) image'.]

२२ मांरित कंसस त फुटरित बान्दिंवान् ।
वसुदेव - देवकी मुकलानो ॥
सन्तान भगवान कोनु मुकलाहान् । * ॥

Having slain Kansa and having broken the prison, he sets Vasudeva and Devaki free. They had the Lord for their son, how should they fail to obtain release ?

२३ परमानंद् छुय चे अमीन सन्तान्[1] ।
मुहिमुक ज़ि ओसुय स्वनु-तानो[2] ॥
सुनता नही[3] दियि क्या चूर सनतान्[4] । * ॥

Paramanda, you have been pining for a son, who, like an ornament of gold, might be useful in the time of need. But you don't listen (to good counsel); what good is expected of this thief of a son ? (or, the theif, death, may rob you of him).

[Note the homos. 2 = an ornament or a quantity of gold; 3 = 'you don't hear' (in Punjabi); 4 = son (or theft ?)]

२४ वसुदेव - देवकी तिथ्य् राजु बान्दिवान् ।
सन्तान् - संज़ि हाचि[1] लगानो ॥

हा चे[2] सन्तान मा आसिही मारान् । * ॥

Vasudeva and Devaki, such personages of royal family, were put in prison on account of their son; in your case, might not the son be the cause of your death ? [Note homos. 1 & 2.]

२५ संतान् - संदि खोत् यच् टोठ भगवान् ।
टाठ्यन छि टाठ्य् खश करानो ॥
अकनंदनुन्य वारता ब्रुख-ना बोज़ान् । * ॥

The devotees hold the Lord dearer than even their sons; nay, they sacrifice them to the Lord. Have you not heard the story of Akanandan ? [That story is analogous to the Biblical story of Abraham slaying his son for the sake of the Lord. It has been very pathetically told in Kashmiri verse by several poets.]

२६ पान पुशराव[1] तस, पान पुशिरावान्[2] ।
तस युस तस - रुस्त छ्रारानो ॥
ज़गतुक स्याग कर तु ईश्वर तोषान् । * ॥

Surrender your self to Him. He who seeks anything but the Lord loses himself into the bargain. Renounce the world and the Lord will be propitious (automatically). [Note the homes 1 = surrender ; 2 = in addition is lost ; cf

आग दुन्या को लगादो तो उजाला होजाय

—Chakbast.]

§ XIx.

१ उग्रसेनस राज हवालु करानु।
वसुदेव - देवकी नेरानो ॥
ख्वांदर छु तैयार बृखिभान प्रारानु । * ॥

Shri Krishna entrusts the throne to Ugrasena; Vasudeva and Devaki come out of the prison (or, start for Nanda's house). The wedding is now about to take place; Radha's father is waiting.

२ ज़गि-मंज़ यिम आस्य् आम-खास आसानु ।
तुत आय यच़ याछ़ि - पछ़ि[1] सानो ॥
पज़िही पाछ़ि - लाजि[2] चे ति वातुन पानु । * ॥

All the people, high and low, came there with great cordiality and friendship. My soul, thou too oughtest to arrive their as a guest. [Note Homos 1 and 2.]

३ वाव - लोकपाल द्राव लछ़ डुवनावानु ।
इंद्राज़ु वनु लिवनावानो ॥
बसंत रंगु - रंगु पोष वथरावानु । * ॥

The god of winds looked to the sweeping of the ways; that of rain had them plastered with clay; the spirit of spring carpeted the ways with flowers of various hues.

४ सुर्यु - चंद्रमु ह्यत शामअ चरागानु ।

वुज़मलु[1] अथि ह्यत तापदानो ॥
वुज़ि[2] यिन माया मंज़लिस अलरान । * ॥

The sun and moon hold lamps to make illumination; lightning holds the umbrella (of clouds). Maya (expert in putting souls to sleep) rocks the cradle in order that the Lord may not be disturbed in his slumber.

५ गुन्द[1] लांगित महाराजु ओस गिंदान ।
भक्त - जन गुंदनस[2] रोज़ानो ॥
गंध-पुष्प[3] जन सालिग्रामस पूज़ान । * ॥

With the crest of feathers on his head the bridegroom was playing, his devotees sang his praises, worshipping as they would a shaligrama with scents and flowers. [Playing has been his habit from childhood. Note homos 1--3.]

६ पंन्छी[1] आकाशु पखु[2] आस्य् करान ।
नखु[3] वास्य् तुत घेति बृषिभानो ॥
ब्रोंठ द्राक तोरक्य् लूक सार्य् तोतान । * ॥

The birds flying overhead were fanning the procession. When it came to the place of Brikhi Bhanu, all his people came out to receive them with praises and paeans. [Note homos 1 and 2. rhymes 1--3.]

७ बागस-मंज़ छिक मागस करान ।

दुध् च़ीर् खंड् नद् पकानो ॥
भोगी सु पान् भोग् ताति क्या पज़हान् । * ॥

They entertain the guests with great hospitality in the garden. Streams of milk and sugar and khir began to flow. Where the enjoyer was the Lord himself, what dainties would not be served ?

८ नंदन वन ओस अंद ह्यत वुछान् ।
पोषन[1] वुछनस न पोषशानो[2] ॥
रंग्-रंग्, तिम रंग स्वर्गस ति अमान् । * ॥

Nandana, the garden of Indra came (in person) to see and admire the garden from end to end, but there were too many flowers for him to see. So varied and beautiful were the colours that paradise itself might in vain wish to possess them. [Note homos 1 and 2.]

९ अग्न-देवता ओस व्यंज़न रनान् ।
अमृत-रस् छाव अनानो ॥
खिनि वल् यॆच यछि पाछि-सान[1] पाछि[2] पान् । * ॥

The god fire was cooking various kinds of delicious foods, completing the cooking with elixir juice. My soul, thou guest in the world, come and enjoy them with great faith and good will. [Note homos 1 and 2.]

१० अगमस्त्यस - ह्रिव्य् ब्रह्मन आसान् ।

सासु - बंद्य तु सुद्रन चेवानो ॥
ख्यत चत तृप्त गय ह्यत अपोषानु । * ॥

There were thousands of Brahmins like Agastya, who could drink a whole sea. All of them were fed and satisfied and given the Aposhana (water to sip after eating).

११ वडवानल अग्न-कुंड ओस संदरानु ।
अंबरन[2] छि अंबर[2] थावानो ॥
चंदन काठु[3] धर्ती काठ[4] गछानु । * ॥

Vadvanala (the horse-faced god of heat which evaporates the waters of the ocean) lighted the fire of yajna. Ambergris was placed there in heaps; the weight of sandal-wood made the back of the earth ache. [Mark homos. 1 & 2, 3 & 4]

१२ चद्र-मंडलस ओस तचर खसानु ।
शशि-कलि शीन विगलावानो ॥
पृथिविथि वर्षणु रुस्य् फल उपदानु । * ॥

The heat of the *fire* reached the orb of the *moon* and made the snow of the *moon-digit* melt and flow. The *rain* thus brought down to the earth enabled her to produce good *fruit*.

[There is reference here to the Yogic practice, in which breath held within produces heat, which makes some mystic fluid flow dwon from the higher centres of the brain mystically called the moon whose light is white and cool like snow. The flow is

here represented as rain and the body as the earth. The fruits produced by the rain are health etc. of the body. cf. also Gita: "Yajna brings parjanya, from parjanya is the growth of foods".]

१३ अथवास् दुशिवय रास-जन गिंदान् ।
अभ्यास प्रोन छु न मशानो ॥
सन्यास नारुद् छु वीना वायान् । *

At the Pani-grahan (holding of each other's hands) the couple play the Rasa dance as it were; they cannot (no one can) overcome the habit of earlier days. (Though a) Sanyasi Narada plays the vina.

१४ अभ्यास क्रत कॅरित ब्योल क्या रछान् ।
ब्यॉलिस बामुन[2] नेरानो ॥
वामुन[2] ऑसितन यातय बलिदान् । * ॥

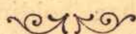
Constant practice or habit keeps the seed of action preserved, which seed, in course of time, produces sprouts and shoots, whoever the person is: whether Vamana or Balidanava. [Note homos. 1 & 2.]

१५ पंचजन्य शंख ओस बडि शब्द करान् ।
शंखासुरन ज़न गालानो ॥
शंका मनि-मंज़ कॅंह थविज़ि-न् पान् । * ॥

The 'Panchajanya' conch of Shri Krishana was sending out a high note, destroying demons like Shankhasura (demons of doubt) my soul, do not keep any doubts in thy mind. [Note homos 1—3].

१९ गंधर्व[1]-लूकुक्य वुसि आस्य यीवान् ।
सुंदर्[2] त अछरच् नचानो ॥
मंदर[3] सु इंद्र-लूक[4] इंद्राज़ु भगवान् । * ॥

The celestial musicians were excessively merry. Beautiful maidens and apsaras (fairies) were dancing. The Mandapa resembled Indra's heaven with Sri Krishna for Indra.



SONG - 20

Ref.—

राधाय राधिकाय श्रीकृष्ण-दारी ।
पादन लगोय पार्य् - पारीये ॥

Radha, dear Radha, Sri Krishna's consort, we will consecrate our lives to thy feet.

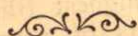
१ कृष्ण जुव महाराज़ु गरुड-सवारी ।
तोतु - ज़न सब्ज़ाकारीये ॥
अडकाजि कथु चा॒नि बोज़ि वन - हारी । * ॥

Shri Krishna, the bridegroom riding the Garuda, is like a parrot dressed in green. He will listen to thy wild myna's love prattle. [The parrot and the myna are conventional names of lovers, male and female respectively].

२ मुरली शब्द् ज़िंदु गछहाव सारी ।

वायिहे कृष्ण मुरारीये ॥
लुतहान भूतराच पापन्य बारी । * ॥

The sound of Shri Krishna's flute would give fresh life to all if the Murari would deign to sound it; the load of evil on the earth would be lightened.



SONG - 21

जग में कृषण किस कारण आयो रे ॥

What was the cause of Krishna's coming into the world of form?

१ मग्न रहा बैठा परमात्मा ।
बीच अपने कछु भी नाहि जाना ॥
अपने आप को देखन आयो रे । * ॥

While the Lord was at rest within himself, he knew absolutely nothing (not even himself). So he came into the world to see himself.

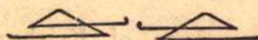
२ चित - आभास का बाधा होके ।
कृष्ण आप ही आप राधा होके ॥
फिर गई माया, ना मोहन आयो रे । * ॥

Chidabhasa (the ego or reflection of the Self in Buddhi) is eliminated; Krishna (the universal Self) is himself Radha (the human self).

(When this is realized) maya turns back, unable to delude.

३ परमानंद विषयानंद होके ।
मस्त रहे हस - हसके रोके ॥
आप अलीप आप लीपन आयो रे । * ॥

Paramananda, the highest Bliss, chooses to take pleasure in the objects of sense; he laughs and weeps (as jiva) and yet is (in reality) drunk with eternal joy). He is untouched by matter, but gets, of his own accord, involved in it.



SONG — 22

Ref.—

जय कृष्ण जय कृष्ण जय कृष्ण चे ।
नेत्रन - मंज़ जाय करमय तु बेह ॥

Hail to thee Krishna, all hail ! I have made thy seat in my eyes; deign to sit there.

१ जर्य - जर्थ भावक्य मुक्त त लाल ।
मुकटस पैरय मनन - माल ॥
क्यूग ल्यूखुय चित्रलेखाये । * ॥

I will adorn thy head-gear (mukuta) with the mandan mala (garland or series of thoughts) set with pearls and diamonds of love. Chitra-

lekha (heavenly artist-painter) has drawn thy 'foothold' (small surface of ground plastered and covered with dry coloured powders in carpet-design, on which the married couple stand).

२ क्रेशान[1] छि, रूद्रमुत चोन अर्मान ।
ऋषन[2] यिम तप-ज़प छि करान ।।।
डेशान[3] छसत घारि-घारि घरे । * ॥

The rishis who practice tapa (austerity) and japa (repetition of mantras) are pining and hankering after thee while I (an ignorant woman) see thee *at my home* at all hours ! [Note rhymes 1—3].

३ पुत्रो[1] कारिज़्यम पुत्रय कार ।
वेद थुंद वननय चॆ निराकार ॥
पितरुन[2] सग-अलग सोरुय चॆ । * ॥

My son, do for me what is expected of a dutiful son, although the Vedas may declare thee to be the Formless. Thou hast to look to our affairs (all and sundry).

४ परमानंद मंद-वैरांगी ।
मेश्य्-मेश्य् थिम्य् तस पोष लांगि ॥
पछ़ करु तस-ति भगवान वरे । * ॥

Paramananda, incompletely turned away from the world, worships him with flowers not constantly but after intervals of forgetfulness. But believe

it, the Lord will accept even him (so great is His grace).



SONG — 23

Ref.—

संपता करनस छि डाल़ ।
आलवन छस नरि - पान ॥

Sampata, the mother of Radha, is running about (in her joy). She turns her limbs round Krishna (in token of readiness to sacrifice herself for him).

१ कृष्ण जू आमुत छु साल़ ।
निंद्रि विज़ि - विज़ि वुज़वन ॥
नाल़ रटन बाल़ लाल़ । * ॥

Shri Krishna has been pleased to come to my invitation. I will wake him from sleep at proper times (as a mother does her child); I will embrace my young darling.

§—XX

१ भगवान नारदस - कुन ओस वनाऩ ।
संपता छि विपता प्रावानो ॥
शंकायि - हंज़ त़ तस कोऩ छुक कासाऩ । * ॥

The Lord says to Narada, 'Mother Sampata is incurring the evil of doutbt, why don't you remove it ?'

२ यस यिछ़ पछ़ तस तिय क्या भासान् ।
ज़लस मल छुन् आसानो ॥
केंह हुत्य् केंह खत्य् तीरथ न्हावान् । * ॥

Each man sees things according to his faith. Water itself contains no impurity (it comes from outside); bathing at the same *tirtha* some get infected, others rise higher (become purer).

३ पछ़ कर स्वभाव भ्युन - भ्युन छि नेरान् ।
वेद् छि कुनुय शब्द वनानो ॥
भानके रंग ज़ल पतव छु नेरान् । * ॥

Believe me, natural tendencies and temperaments show themselves to be varied ; the Vedas say only one thing (which is variously construed), the colour taken by water for the time being is that of the vessel containing it.

४ मे सुद्रस - वेषि मोह - त्रेष शेहलान् ।
ज्ञान - अमृत चत छि रोज़ान ॥
तृप्त गामत्स्य मायायि छिन् गहलान् । * ॥

Trishna (thirst) caused by moha (false knowledge) is finally quenched in me, the ocean of truth. Having drunk the elixir of true knowledge, devotees rest satisfied and are not agitated by maya.

५ पान मशिरांवित मे पुशरावान् ।
पोषन[1] ज़ि रंग छा पोशानो[2] ॥

पुषु[3] त्रांवित युस तस पुशि[4] पेवान् । * ॥

They forget their personal selves and surrender all to me, thinking that wordly flowers cannot retain their colour long; he who in seeking flowers forgets the dispenser will always be lacking. [Mark homos 1 & 2, 3 & 4].

६ नारद जू ओस संपतायि वखनान् ।
यव् बोज़न ज़न चलानो ॥
पव् डजिमाचि ओस दृष्टांत हावान् । * ॥

Accordingly Narada spoke to Sampata these words which remove the doubts of those who listen to them. To her who had lost the way, he gave this illustration:--

(ज़न is Arabic for doubt used here because it sounds like the last part of बोज़न !)

७ दोह् अकि छुस बु भद्राश्रम वातान् ।
डीठिम तति तप करानो ॥
नर-नारायण ज़ि अवतार धारान् । * ॥

'One day I reached Bhadrashram and saw the Lord there performing tapas; he had incarnated as Nara-Narayana.

८ पृछमक ज़ि तप-ज़प कव् छिव करान् ।
कस पितरस छिव पितरानो ॥

वनुह्म – यिछु प्रचु कुंह छा ब्रिंज़ानु। *॥

I asked them, "Why are you performing this tapas and japa; what ancestor are you desiring to help? (you have none)". They replied, "No one asks for solution of such riddles. (Listen—)"

९ पानस पानय छि पूज़न तु अर्चानु।
कर्म-मर्यादि पुछ्य पालानो ॥
अस्य् करव-नु जगि-मंज़ आसन-नु करानु। * ॥

"We are worshipping and adoring our Self in order to maintain the tradition of Karma; for if we do not work, neither will the people of the world."

१० श्री भगवानस बु रगु-पान[1] वंदानु[4]।
पानु[2]-रुस्त पान[3] तस विंदानो[5] ॥
पनुनुय संकल्प तु वनुनुय नु ज़ानानु। * ॥

'I consecrate my vitals to the glorious Lord. I consider him my own Self beyond my little lower ego. All this (distinction of He and me) is my own thought, which, however, I cannot explain." [Note homos 1--3; 4 & 5.]

११ युस नु ज़ाव कांसि तु कुंह छुसनु ज़िवानु[1]।
ज़ीव[2] आनु[2]-आन तस्य् छि ज़पानो ॥
संपता[3]यि बूज़ित संपता[4] प्रावानु। * ॥

'He is not born of any, nor gives birth to any. All Jivas every moment adore him". *** Hearing these words of Narada Sampata attains to the happiness (of wisdom). [Note homos. 1 & 2; 3 & 4.]

१२ पुह्वारीश्नि यिमु आसु पुह्‌ ह्यन यीवानु ।
सार्थय छि मांज़ि - गुल्यू थुरानो ॥
समित सार्थय कृष्णस वनवानु । * ॥

The ladies who have come with presents dye their hands with *henna* (take part in the rejoicings). *** All of them together sing thus in honour of Krishna:---



SONG — 24.

Ref.—

आरस - मंज़ अचवय ।
विगिञे - ज़न नचवय ॥

Let us join the circle and dance like fairies.

१ लागोस पोष पूज़े ।
कृष्ण जू निंद्रि वूज़े ॥
ज़पर‌स कस पचवय । * ॥

Let us offer him flowers in worship, so that he may be roused from slumber—we cannot trust ourselves to any other person.

२ लांजिह्स तनि तनुय ।
शीह्लेक ह्नि ह्नुय ॥
कमव प्रेमय - ह्चंवय । * ॥

They, who were filled with an indescribable love, touched his body with theirs, and felt cool and refreshed through and through.

३ ह्तिह्स पाद् शेरे ।
कृष्णस स्रेह् ज़ि फेरे ॥
खबर क्या छम कर्चवय । * ॥

Numbers of them, I don't know how many, placed his feet on their heads, so that love in him might be awakened.

४ अशि - कनि मुक्तु[1] हारन[1] ।
छि लादन मुक्त - हारन[2] ॥
तूल्य् - तूल्य् जन रचंवय । * ॥

The tears they shed were pearls, before which strings of pearls must bend their heads. These tear-pearls seemed to be weighed exact to the *rati*. [Note homos. 1 and 2. Rati is a red wild berry, it has been used as a measure of weight]

५ पांपुर शमअस - पत ।
तरन क्या छुय करन गत ॥
मंतिस - पत कर मचंवय । * ॥

The moth crosses over (or, what has the moth to gain?) by turning round and round the candle (in token of sacrificing itself); so did these women, mad with love, give themselves up to their 'darling wanton'.

६ यछ़ान नवि ज़िंदगिये।
लजिमच़ु बंदगिये॥
लभुक प्राण मूमच़वय। * ॥

They could now wish for new lives, having found their vocation in devoted service (of their ideal) —they who were almost dead (before they had found love) were now restored to the breath of life.

७ बनस - मंज़ ननवारे।
स्वरान तिमु कृष्ण - प्यारे॥
कञ्यव तापय तच़वय। * ॥

In the wood these lovers of Krishna walked barefoot over gravel heated with the sun — thinking of darling Krishna (or, that their darling Krishna would be waiting).

८ घि पद कोताह वनुन कूठ।
सु परमानंद कम्य् ड्यूठ॥
वुछित वनुमुत यच़वय। * ॥

How hard is it to say, 'Who has seen that highest Bliss?' For many have spoken of Him after having

seen him (or, have said this from their own experience).



SONG—25

ब्रज - मोहन आयोरे ॥
छल माया पायोरे ॥

The Enchanter of Braja comes here, fascinating all with his maya.

१ वेखन श्रीकृष्ण - दर्शन ।
कैसा कि अमृत - वर्षन ॥
बहु रानी पानी ले ।
सिर गागर भुलायोरे ॥

At the sight of Shri Krishna, which is like a shower of amrit, many a woman carrying water forgets that she has a vessel on her head.

२ देव गंधर्व लेके ब्रह्मा ।
पूजा[1] करने को पूजा[2] ॥
नीति शक्त श्री भगवत का ।
बेद अभेद गायोरे ॥

Brahma came, accompanied by Devas and Gandharvas, to worship Shri Krishna; being the

Niti - shakti of the Lord, he sang hymns of non-duality as set forth in the Veda (or who is sung by the Vedas to be one with Him). [Note homos - 1 & 2.]

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१ द्वकियि पोश्तस[1] लूक आस्य् यीवानु ।
पोष तस[2] पूज़ि आस्य् लागानो ॥
पोश्तस[3] ज़ि कृष्ण उपकारक संतान । * ॥

People came to congratulate Devaki and worshipped her with flowers saying: May you live long to her, O Krishna, as her dutiful son! [Note homos. 1—3].

२ विकसनि लग्य् कुसमन क्राव करान् ।
कांसि - हुंज़ न कांसि ग्राव रोज़ानो ॥
सारिनुय सु भगवान पनुनुय आसान् । * ॥

All felt their hearts opening, enjoying the blossom of flowers, as it were; no one had any complaint against any other, for to each the Lord was his own.

३ परमानंद सुय दर्शन कांछानु ।
गारिसय पानु श्री नाराणो ॥
ज़न्म - ज़न्म सुफल भक्त आसि करानु । * ॥

Paramanand desires the same vision; if glorious Narayan is pleased to call him to Himself, he will be a successful devotee in each birth.

४ राधा तॅत्य् तु पानु द्वारकायि बसानु ।
रॉनियव तु पट - रॉनियव सानो ॥
पोषि - वारि मंज़ ज़न पोषनूल बोलानु । * ॥

While Radha remained there, Shri Krishna dwelt in Dvaraka with his queens and chief queens, singing like a nightingale in that flower-garden.

५ दोहु अकि कुरुक्षेत्रस ओस गछानु ।
द्वारकानाथ रॉनियव - सानो ॥ * * *
राधिका ति वृन्दावनु पिठु वातानु । * ॥

One day the Lord of Dvaraka went to Kurukshetra with his queens. * * * * * * Radha also happened to arrive there from Brindaban.

६ भगवान राधायि यच्चकाल्य् डेशानु ।
डीशित स्नेह छुस विगलानो ॥
तस सत्य - सत्य् बृंदावन वातानु । * ॥

As the Lord saw Radha after a long time, his love began to melt (flow towards her). So he accompanied her to Brindavan.

७ वातित द्वारकायि कुंह छुनु ज़ानानु ।
भगवान प्रत घरि रोज़ानो ॥
कोल - सोर कांसि - ति दोलु छुनु वुछानु । * ॥

When all (the queens) reach Dvaraka, no one knows anything about this, for the Lord lives in every house. True to his word, he never looks askance at anybody.

८ तृस आस्य् सारी त गार्यय भगवान् ।
सारिनुय पालि सुय मि - च्ये[1] सानो ॥
मिचि[2] क्या मुचि[3] यछ् पत आसि रोज़ान । * ॥

One and all were satisfied. If the Lord is propitious, he will protect you and me and all. What will remain at last of this dust (of you and me) ? Only love will last for ever. [Note play on 1—3].

९ परमानंद तस्य् बर - तल डोलान् ।
लछि[1] - गोमुत त पछि[2] रोज़ानो ॥
गाछि[3] युस यस तस कछि[4] दित टोठ पान् । * ॥

Paramanand lies there at the Lord's door, mixed with the dust (i. e. unregarded by anybody). He who must have someone should be prepared to offer his dear life as an inducement (to the sweet-heart). [See the rhymes 1—4].

१० टाछर् रुकमन मनि आस हर्षान् ।
सुत्तमय अहंतायि धारानो ॥
दीन - भावनायि निशि दूर्यर प्रावान् । * ॥

Elated by (Krishna's) love, Rukmini was glad

in her heart and entertained a subtle egoism, away from humble devetion.

११ दोह् अकि रुकमन पाद् तस मलानु।
भगवान थ्यच् ओस थेकानो ॥
बु तु राधिका पानवान्ज आस्य् गिंदान।*।

One day, while Rukmini was rubbing his feet, Shri Krishna said very boastfully that he used to play with Radha.

१२ कति राधिका तु तिमु गुर्य् - कोरि नचानु।
ख्वास्यन[1] ज़ि आसन[2] गिंदानो ॥
ब्यासन[3] तु नारदन ह्यिव्यन मेच़रावानु।*॥

O there is nothing comparable to the dance of Radha and the Gopa girls, playing at 'horses and riders', and making saints like Vysa and Narada feel mad (with envy)!

१३ दपुनस गूर्य् - कोरि गोर्यन पज़ानु।
राज़ु कोमारु छेनु शूभानो ॥
प्रान्य कथ छि - ह्यिव्यन ह्यिवी समखानु।*॥

She said, "Gopa girls are fit companions for cowherds; princesses do not match well with them, there is an old proverb—"Like attracts like."

१४ राज़ - कोर्यन तु गोर्यन छुनु समानु।

तिम छिन दुध - चूर जानानो ॥
चूरन छु बूज़ुमुत चंद - चूर समखान । * ॥

'Princesses and cowherds do not take to each other, for the former do not know how to steal milk. According to an old saying, thieves meet with pick-pockets.'

१५ ताम्‍ वांच़ शेछ राधिका[1] छे यूर्य् यीवान् ।
यिछि शादि[2] भगवान रेवानो ॥
दादि[3] रुकमन पादि[4] - कमलन पेवान् । * ॥

Just then it was reported that Radha was coming there. The Lord rejoiced at this happy news. So that Rukmini felt humbled and bowed at his lotus-like feet.

१६ टांठिस टोठ येलि चितस पेवान ।
अड़ कति आसि दूर रोज़ानो ॥
चूरि - थिपि प्रत दार् दारि - बर्य् नेरान् । * ॥

When the lover remembers his beloved he cannot stay at a distance; wherever he may be, he looks out through doors and windows openly or secretly.

१७ भगवान रुकमनि कुन ओस वनान् ।
ग्रहस्थ - भाव छुय खसानो ॥

राधिकायि पेछ़य् - बायि ब्रोंठ आस नेरान् । * ॥

The Lord said to Rukmini, 'As a householder it becomes your duty to go out to receive Radha who is your guest.'

१८ कृष्ण - आज्ञायि तस सांवित नेरान् ।
भांवित यि कुस तिय स्वरानो ॥
राधा रेवान यिवान डेशान् । * ॥

Obeying Krishna's command, she puts him to sleep and goes out, thinking on her way, 'Who can it be, so dear to the Lord?' She sees Radha coming in great glee.

१९ रथस[2] क्यत ह्यत भगवान पांन्य् - पान् ।
अथव[2] प्रेम प्यालु भरानो ॥
मथस[3] पुर्ण - चंद्रम पूरि प्रज़लान् । ॥

The Lord was himself driving her in the chariot, with his hands filling cups of love's wine for her. Her forehead was shining as the full moon risen in the east.

२० रुकमनि मनि छेनु कैंह पछ़ यिवान् ।
तात्र ह्रुस भगवान असानो ॥
दूरि - नेरि नतु कुस ह्रु मे रुस्त आसान् । * ॥

Rukmini cannot believe this. The Lord then smiles saying, 'In truth who is there, far or near, with whom I am not?'

२१ छिन कांह् जाया मे रुस्त आसानु[1] ।

ज़ानुन पनुन छुनु आसानो[2] ॥

सारिनुय हुंदि घारि सारिनुय - हुंदि सानु । * ॥

'There is no place where I am not; only it is not easy to know one's Self. I dwell in every house and have all with me.'

२२ बूज़ित यि राधायि घरु आंस नीवानु ।

सोदामस - ज़न भगवानो ॥ * * *

पानवंज भिन्नि - भिन्नि भिन्यर न ज़ानानु । * ॥

Hearing this Rukmini takes Radha home, as the Lord had taken Sudama. They talked like sisters, recognising no difference.

२३ भगवान राधायि सत्य क्या डेशानु ।

शुंगमुत सु तोर कुत वातानो ॥

तिय स्वर्य - स्वर्य स्वरु पनने डलानु । * ॥

She had seen the Lord with Radha; how could he be there, who, she knew, was sleeping (at home)? Wondering thus she felt muddled.

२४ तिय सरु करनस यँच़ आस यछ़ानु ।
तंबलित दुध तस चावानो ॥
तुत[1] त तुत[2] वाँच़ येति भगवान साव्यानु । * ॥

She was very eager to verify this; therefore agitated and in hurry she gave Radha hot milk to drink and ran to the place where she had put the Lord to sleep. [She could not wait till the milk was cool. Mark homos. 1 & 2].

२५ येमि लरि सांवुमुत तमी लरि डेछानु ।
अथि ह्यत पाद छस ललवानो ॥
बुज़नावनस भ्याक हैंत छुसनु यीवानु । * ॥

She saw him sleeping just as she had left him. Finding no excuse to wake him, she took his feet in her hands and began to fondle them.

२६ खोरन[1] फुन्युट ताम डयूठुनस फसानु ।
यँच़[3] आस खोरन[2] तु खोच़ानो ॥
मच़[4] - ज़न तु गॅच़[5] गॅच़[6] डीशित गछ़ानु । * ॥

Presently she sees a blister on his foot burst and is very much startled and alarmed. At the sight of the Lord's wonderful ways she feels like one mad and feeble-minded. [Mark homos. 1 & 2, 5 & 6; rhymes 3, 4—6].

२७ प्रश्नस कृष्णस - कुनु छिन ठहरानु ।

प्रछिन[1] त प्रेच छिन बृंज़ानो ॥
यछि-पछि[2] इंद्रिय रिछि[3] छिस तुलान । * ॥

She dare not put the question to Krishna; but unless she do this she cannot solve the puzzle—with all her faith her senses make a fool of her.

२८ भगवान्य् दपुनस-नित म्योनुय ध्यान ।
राधा-हृदयस छु बसानो ॥
तति[1] दुध सत्य तति[2] पाद म्यान्य् दज़ान । * ॥

The Lord said to her, 'My image alone is always dwelling in Radha's heart. There, owing to hot milk (given her by you) my feet got scorched'. [Note homos. 1. & 2.]

२९ भक्त म्यान्य् म्याने मुख सुख रोज़ान ।
पान छिन दानु-खल समुरानो ॥ * *
मिय क्या छि यस-तस भावना करान । * ॥

'My devotees have their joy in me. For themselves they lay no store....... and they worship me in every form they come across.'

३० मे-वेषि रात-दोह तिम क्या भरान
तिहुंदे बुति छुस आसानो ॥
म्योन-चोन नत येति केंह छुन वेपान । * ॥

'They live in me day and night, and I am always with them. Otherwise there is no 'mine or thine' (in my nature).

३१ बूज़ित यि रुकमन शीन ज़न विगलानु ।
सुद्रस तार छेनु लभानो ॥
आवलनु लेजिमुच़ लजि - नावि यीरानु । * ॥

Hearing this Rukmini melts like snow. She finds no way to cross over the ocean (of maya)—She feels herself caught in a whirlpool while drifting in the boat of mortification.

३२ फद ह्यत अथि पान याद छुसनु रोज़ानु ।
नाद - बिंदु योगु ध्यान सुमरानो ॥
भगवत - भक्त छस बड शक्त दीवानु । * ॥

Holding his feet in her hands she forgets herself, contemplating the Lord in the Yoga of Nada-bindu. Devotion to the Lord gives her great strength (to sing as follows :). [Nad, sound-vibration, and Bindu drop or point, are names of two yogic 'centres'. This yoga is frequently spoken of by P—]



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Ref.—

१ रूप तुम्हारा अछा पछाना ।
तुम बिन कुछ नहीं काम ॥

गोकल में श्री कृष्ण हुआ हो।
अजुध्या में श्री राम ॥

Lord, I recognise thee quite well; without thee is nothing to be done (or, ever done at all). Thou art Shri Krishna in Gokul, and thou hast been Shri Ram in Ayodhya.

२ वैरी तेरे कोई न होवे।
प्यारे तेरे और ॥
हिंसा कंसा मारा, तारा।
प्रेम ने सुदाम ॥

Thou hatest nobody nor showest favour to any. It was his own cruelty that killed Kansa, and it was his own love that saved Sudama.

६ अपना - अपना कर्मां का फल।
माई एक दो भाई।
लीला - वेला विभीषण को।
रावण को लीलाम ॥

Everybody reaps what he has sown; Vibhishan and Ravan were two brothers born of the same mother, yet the former got all the good things and the latter was ruined.

४ बृंदाबन में रास रचायो।
नाम पयो गोपाल ॥

भोगी हो सब भोगां भोगे।
योगी हो निष्काम ॥

Thou didst play the Rasa in Brindaban and wert called Gopala. As Enjoyer thou enjoyest all things and as Ascetic thou art without desire.

५ राधा आराधन को आयो।
जगत करियो बाधा ॥
जन्म - जन्म का ताप निवार्यो।
जाप जप्यो श्री श्याम ॥

Radha worshipped thee forgetting (the calumny of) the world. She obtained salvation from the sorrows of births and deaths by meditation on the glorious Shyama.

६ मोह - निद्रा से कौन जगावे।
तुम हो चंद्रम - भान ॥
शरणागत - वत्सल तुम सब के।
चर्णन से रखि माम ॥

Who else can awake us from the sleep of delusion? Thou art the Moon and the Sun (that dispel darkness). O friend of those who seek thy shelter, grant us protection at thy feet.

७ त्रैलोकी का राज लभोंगा।
लक्ष्मी और सब चीज ॥

श्याम सुंद्रर बिन कुछ सुख नाही।
राम विना आराम॥

One may obtain the sovereignty of the three worlds with prosperity and all good things; yet without Shyamasundar there is no happiness, without Rama no peace.

८ बाप हमारा कृष्ण हुआ हो।
पिता तुम्हारा नंद॥
आपस-में क्या पुहँचोंगा हम।
आप करो दरदाम॥

Thou art my father, (being named) Krishna; and thy father is Nanda (which is my name); what, then, is our relation to each other? Make the calculation thyself.



§ XXII.

१ रुकमन मुक्त गयि आनंद प्रावानु।
*** पानस पानय छावानो॥
वैराग छारन त विवेक लभान।*॥

Rukmini found salvation and attained to bliss, rejoicing in her own Self—sought by Vairagya (turning away from the false and fleeting) and found by Viveka (discrimination).

२ चर्णोदुक छि सालिग्रामुक हेवानु[1] ।
लच्मी - हंदि पुछ्य् चेवानो[2] ॥
कृष्ण - पाद युस लभि अमृत छु पिवानु[3] । * ॥

People take the water with which a Shaligrama is washed, and drink it for prosperity. He who attains direct to the feet of Krishna (whom the Shaligrama only *represents*) verily drinks amrit.

३ येंच़ काल राधा द्वारिकायि बसानु ।
तिमय पाद हृदि सेवानो ॥
तिम पादं यिम सर्व - उपाद[2] कासानु । * ॥

Radha stays long in Dvaraka, worshipping in her heart the feet (of the Lord) which remove all evil (lit. all limitations).

४ रांच़ अकि आंस केश - अश्नान करानु ।
यिनु डेशि केशव[2] छ मंदछानो ॥
दिशि[3] रुस्त सारिनुय निशि[4] युंद आसानु । * ॥

One night she was washing her head. She did not want to be seen by Krishna—for she would feel ashamed; albeit the Lord who is devoid of hate (and unlimited by space) is nigh unto all. [Note homos. 1 & 2, rhymes 3 & 4].

५ दारि - बर[1] द्वारस[2] त्रपुरित रोज़ानु ।
द्वारकानाथस[3] खटानो ॥

सुय पान युस तस्य् अर्पण करानु । * ॥

She shuts the doors and windows and hides (keeps away) from the Lord the self that she surrenders (or, that has ultimately to be surrendered) to him.

६ भगवान भगवत - गीत पानु गावानु ।
नतु कुस तति भ्याक आसानो ॥
यिमु शेछि अंदरिमि नेबर ज़ि ननानु । * ॥

The Lord himself sings his own song. Otherwise who else is there through whom these inner matters might be known to the outside world ?

७ श्रुच़ - वेषि ऋषन निश्चय दिवानु ।
श्रवणव तु मननव छि मानानो ॥
विच़ार - नेत्रव सन्मुख डेशानु । * ॥

He gives the seers faith in the Shruti, then by study and reflection they believe, and finally with the eye of discrimination they see face to face.

८ गंगा ज़न शिव - जटायि नेरानु ।
कुञ ज़श्न कन्य - श्रान करानो ॥
मञ्जि[1] – तल मणि[2] तस तु कॆंह छॆनु डेशान । * ॥

Water falls from her head like Ganga from Shiva's hair. Alone she is having her bath (as

that of a girl just to be married). The gem (Krishna) is under her very eyes, but she sees nothing.

९ चंदन - गण ज़न राधायि हुंद पान ।
कॆश ज़न सप त थप लायाना ॥
कॆशव वुछनस त वुछनस न खोचान । * ॥

Radha's body is like a block of sandal wood ; her hair is like a black snake which seizes (and clings to) the sandal-wood (tree). Keshava (Krishna) sees it and is not afraid of its bite.

१० पंपोष मुखस गुम्र छिस शोभान ।
ताप मंज़ रूद ज़न वर्षानो ॥
भक्त - ज़न मुक्त लभनुक वक्त लभान । * ॥

On her lotus-like face drops of sweat look beautiful like rain dropping in sunshine. That is the right moment for devotees to obtain salvation !

११ ड्यक प्रॆश्न प्रभातस फुलनावान ।
योगियन सफल क्रत करानो ॥
स्वयं प्रकाशिच धारणा धारान । * ॥

With her shining forehead she makes the dawn bright, which makes the austerities of Yogis fruitful by concentration on the self-luminous Light.

१२ यस आस मंदछान[1] सुय तस चर्चान[5] ।

वुंदि[2] अर्चन[6] त अंद[3] रोज़ानो ॥

वुंदि[2] छुम अंदवंद[3] वंदहा[4] तस पानु । * ॥

He whose presence would make her blush was observing her—worshipping her in his heart but keeping aloof. I desire with all my heart to consecrate myself to him always and everywhere. [Note rhymes 1—4, 5 & 6].

१३ लव-हेस्य् पंपोष ज़न मुख डेशानु ।
भंब्रूर कृष्ण जू लागानो ॥
लच्मी[1] मुखस सुय लच्छिम[2] शोभानु । * ॥

Seeing her face like a lotus leaf with the dew still on it, Shri Krishna becomes the black bee—fitting mole on Lakshmi's face! [Note homos. 1 & 2].

१४ भुमु आसु राम-धून्र[1] राचसन[2] गालानु ।
सास रावण[3] तति रावानो[4] ॥
मोहिनी[5] भस्मासुर[6] मारनावानु । * ॥

Her eyebrows were like 'Rama's bow' (the rainbow) slaying the demons—a thousand Ravanas would vanish before them. Or, they were the charming Mohini who caused the death of Bhasmasura. [Mark homos. 3 & 4; assoc. 1—3, 5 & 6].

१५ नेत्रन[1] सुर्य अथु कथन धारानु ।
च्चेत्रन[2] महिमा वुज़ानो ॥

वुछनस ज़ि अशञे धारु छक लगानु । * ॥

Her eyes were so bright that the sun would be 'eager to carry out their command'. They might lend holiness to sacred springs which would, by gazing at those eyes in admiration *burst into streams* of tears—holiness would bubble up from them. [Most beautiful simile this !]

१६ केशव[1] - तलु याम अछ्य् वुसरावानु ।
केशव[2] स्वपुन ज़न डेशानो ॥
सर्पु संद्य् पाठ्य् लजि लाट आंस दीवानु । * ॥

When from under her (snak-like) locks she opened her eyes, she saw Keshava (Krishna) as in a dream, and, blushing, writhed like a snake. [Note homos. 1 & *2*].

१७ आभरण छारनस जाय छसनु रोज़ानु ।
फुक दित छ्यतु दीप करानो ॥
तेज़स घाटि हुंद भूषण पैरानु । * ॥

She has no time to look for her garments; so she blows out the lamp and covers her brightness with the ornament (i.e. garb) of darkness.

१८ गाडुल भगवान घाटु छुसनु पेवान ।
खोरु शब्दु शेषनाग अनानो ॥
अथि ह्यत रतुन यछ़ प्रकाश - मानु । * ॥

The Lord is all-knowing and is never at a loss. He makes a sound with his foot and summons the serpent Shesha with his very luminous gem. [Note homos. 1 & 2]

१९ आभरण नित छुस खटित थावान् ।
भगवान तस छु अथि यीवानो ॥
वति रांविमतिनुय सुय वत हावान् । * ॥

He takes and hides away her garments; in trying to find them she catches hold of the Lord. It is always he who guides those who have lost their way!

२० चूरन[1] घटि हुंद बल सुय दीवान् ।
चोरन[2] दैव-लोन आसानो ॥
दूरन[3] लूक चूर[4] दूरि[5] छुन रोज़ान् । * ॥

He it is who grants the help of darkness to thieves. He is the fifth (factor) to the other four (of all acts). People wander far away (in search), while the thief is never very far. [Note homos. 1 and 2. Cf. Gita: Daivam chaivatra panchamam.]

२१ लय गयि सूयर्स ज़ून छनु भासान् ।
मावसि मा आसि आसानो ॥
यस रुस्त छुनु कैंह तस आंस स्वरान् । * ॥

The moon having merged in the sun does not shine separately; she is not visible on Amavasya

(15th day of lunar month). She was (lost in) thinking of him without whom nothing exists.

२२ गल[1] सुन[1] गुल[2] सुन[2] जन नार् नेरान् ।
त्राम-रगं[3] पाम्[4] छसन् रोज़ानो ॥
तावन[5] चलि वुन्दुच थाज तावान्[6] । * ॥

Listen! when gold melts it has passed the ordeal of fire; it will no more be taunted for its copper colour. The calamity of depreciation (on account of dross) is averted when the crucible of the heart is heated. [Note homos. 1 & 2, 5 & 6; rhymes 3 & 4].

२३ लायक[1] सु यस लायख[2] त छुन वदान्[3] ।
घट[4] बिच घठ[5] नत वधानो[6] ॥
तस क्या ह्युव[7] यस ह्युव[8] छुन हावान् । * ॥

He is worthy whom you may beat but he won't weep; and who while in the vessel (of the body) is neither depressed nor elated. What do these things matter to the spirit which cannot be described by means of anything like it? [Note homos. 1 & 2, 3 & 6, 4 & 5, 7 & 8].

२४ यस् कैंह छिन् तस छु उपदेश करान् ।
रूज़ुमुच-न-कुनि[1] कन[2] बोज़ानो ॥
कनन[3] ज़ि मुत्य कनि[4] तिय आस लागान् । * ॥

He initiates her who is reduced to nought (by perfect surrender); she who is nowhere (i. e. retains no personality) listens and adorns her ears with those words in place of pearls. [Note homos.]



SONG - 27

Ref.—

भज गोविंद-नाम प्यारे भज गोविंद-नाम।

Sing the name of Govinda, my dear, worship Govinda's name.

१ कर-कर ना-कर नाकरके कर।
कर्मों को ना छोड।
पैर पसारो अखियां मीटो।
हाथ उठा कर जोड॥
संतों के प्रणाम।*॥

You may work and yet be 'actionless'; or you may do nothing and be bound by action; therefore do not renounce works. Stretch your legs, close your eyes, raise your hands folded—this is the pranama (obeisance) of the Saints.

२ ना-रहने पर आसन करके।
सुता होके जाग।
त्रैलोकी का ग्रहन यही है।

अपना कर ल्यो त्याग।
अपने प्राणों से भी भागो।
होवेंगे धन भाग॥
ऐसे प्राणायाम। * ॥

Taking your seat on non-existence (of egoism) be wide awake while apparently sleeping. Renunciation of the ego is possession of the three worlds. Your welfare consists in keeping aloof even from your breath—this is true Pranayama.

३ आखूंगा मैं मिहनत कर पर।
मज़दूरी ना मांग।
स्वांगी श्री गोपाल जानो।
त्रैलोकी का स्वांग॥
ना-मांगत लभ दाम। * ॥

I say, work hard but do not ask for payment; know that the triple world is a stage and Shri Gopala, the Actor. By ceasing to want anything you will get your reward (or, reach the goal).

४ ना हो कुल-गोत्र का मानी।
ना वर्ण और आश्रम।
प्रभु जिस का सब स्वरूप उसीका।
सब कर्मों का क्रम॥

ना गवत परिणाम । * ॥

Do not be proud of race or family, caste or stage; of him who has the Lord, the whole world is the true self. He knows the right way of all Karma and is not subject to change.

५ खाओ पिवो सोवो जागो ।
कर लो सब विवहार ।
पर, जानो उसको मानो उसको ।
सोंपो बारम - बार ॥
जो है जग में राम । * ॥

Eat, drink, sleep or wake, and do all business; but know and recognise the Lord, and entrust all to him who is Rama (the true joy of all) in the world.

६ मनमथ मारो मतबल पाओ ।
मत भूलोगे और ।
ज्ञानी हो लख जन्मां पाओ ।
क्या जुलुम क्या जौर ।
शीशे कौन और पथर बनावे ।
ऋषि कौन और चोर ॥
कर रख सोना त्राम । * ॥

Slay Kama, and you will attain to your object: do not make a mistake again. Be a knower of the Truth, and you may be born a myriad times without feeling any misery or hardship. Who but the Lord makes stones as well as glass, robbers as well as saints? (By this knowledge) have your copper transmuted into gold (once for all).

७ नहीं हुआ है जगत किसी का।
होवे भी नाही।
साथ कोई नाहीं आवे।
पात होवे देह॥
क्या चाचा क्या माम।*॥

The world has been nobody's, nor will ever be. When the body falls dead, no one bears the Jiva company, not even his close relatives.



§ XVIII

१ न्यथनन्यरुक आंस वस्तुर पैरानु।
स्युथ युथ ज़ि कृष्णस प्रेयानो॥
कुनिय नालु दुशिवय मुख हावानु।*॥

Radha was dressed in the garment of nakedness, such as the Lord loves. Both showed their face out of the same clothes. [The soul must

throw off all veils before her Lord. The last line means: 'the two are one'.]

२ भंबुर बूज़ुमुत हियि मंज़ रोज़ानॖ ।
हिय भंबुरस मंज़ नॖ वेछ़ानो ॥
राधा छि कृष्णस मंज़ लीन गछ़ानॖ । * ॥

We have heard that the black bee goes into the jessamine, but not the jessamine into the bee. Yet Radha here disappears into Krishna. [Manifoldness of maya loses itself in the unity of God. The black bee stands for the male lover, jessamine, for the female].

३ कुन्यरुक सिर छुनॖ ज़़परन भावानॖ ।
मुश्कि - फुल छु मुश्कि नालॖ रटानो ॥
प्रेमॖच कथ क्या छि, छन कुन मोछ़ानॖ । * ॥

The secret of oneness is not revealed to strangers: the pupil embraces the whole eye. Nothing is impossible to love, it can easily reduce two to one. [Like the black bee spoken of above, the pupil of the eye represents Krishna, the dark Beauty; the white of the eye as well as the jessamine flower stands for Radha].

४ zuय गलनॖच कथ अर्थस वनानॖ ।
गर्थस छु आकाश यिवानो ॥
घटी ज़ि घठॖ[1] आकाशस[2] न आसानॖ । * ॥

Statements relating to disappearance of duality spell the truth. Space assumes shape (of the vessel it fills); (according to reason) darkness can belong only to the darkness, not to space. [Note assoc. 1 & 2].

५ लय गयि निर्भय प्रॉवित विज्ञानु।
दुगुण्यर[1] कुनि छनु ज़ानानो ॥
उगुनेस[2] शानु पानु पानस डेशानु। * ॥

She merged in the Lord, having attained the knowledge which frees from fear. She perceives no duality anywhere, and is happy to see the Self in her self. [See assoc. 1 & 2].

६ विष्णु-माया छिनु वननस यीवानु।
लूक तन-मनु छिस छ़ारानो ॥
विष्णुय छु माया नेरि यिलि ज़नानु। * ॥

The Lord's maya cannot be described in words. People seek to reach her with all their minds (but fail). Vishnu himself is maya-shakti when seen in his feminine aspect (as the Mother).

७ तंम्य् कर्मच़ जाय मे-मंज़ आसानु।
सुय सोरुय छुय यि वनानो ॥
वनि[1] कुस तस रुस्त वनि[2] कस यिवानु। * ॥

He has made his seat in my heart and it is he who says all this. Without his grace who can speak? for no one understands. [Homos 1 & 2.]

८ कर्मलोन नुव-प्रोण छुम लोननावानु ।
बु न-आसित ववनावानो ॥
पवु डलुमुत छुस पत तु ब्रोंठ करानु । * ॥

Karma, old and new, makes me reap the harvest; and, though I am really nothing, it makes me sow fresh seeds. Having lost sight of the path, I wander and waver.

९ त्रैगुणमय चुय सर्वगुण आसानु ।
गुण-रुस्न बु नु कैंह ज़ानानो ॥
इंद्रिय-सुख छुसन निंद्रे वूज़ान । * ॥

Thou, Lord with the three gunas (sat, chit, ananda), art all qualities (sattva, rajas, tamas in all grades and combinations). I who am without any good qualities know naught (or, I know nothing beyond the gunas)—for deluded by sense-pleasure, I cannot wake (up to the light).

१० अहंकार बुड घटकार वालानु ।
आकाश पाताल पावानो ॥
मोहन[1] छु मोह[2] मूल-मालु वान-दूकानं । * ॥

Egoism blinds me quite, it throws one from the skies to the nether world; moha robs one of

capital and stock, shop and all.

११ रच्छपाल म्योन चुय श्री कृष्ण भगवानु ।
पिता तु सतगुर आसानो ॥
कृष्ण - कृष्ण राधा ति मे बोलनावानु ।

Thou art my protector, my father (Krishna) and my teacher of the truth; (Mother) Radha also makes me repeat thy name. [Krishna was the name of P—'s earthly father also, and Radha-Sarasvati, that of his mother.]

१२ पनञी अस्तुत चु मे वननावानु ।
प्रयि भियि - भियि वद्नावानो ॥
मद् - मोहु मायायि - हुंदे वालानु । * ॥

Thou makest me sing thy praise, and out of thy love makest me weep again and again, in order to free me from pride and delusion caused by maya.

१६ धन[1] द्यार पतव त्रांवित गछ़ानु ।
धन[2] भाग्य तस यस नु आसानो ॥
संतोष - व्रत दिम छम नव निधानु । * ॥

Wealth and money abandon their possessor at the end; happy he who possesses none. Grant me contentment, which is equal to the nine fabulous treasures.

१४ स्वयंवरचे[1] दक्षणायि प्रारान् ।
स्वयं[2] तीर्थु तन नावानो ॥
सु यम[3] - भय दूर आस्यम गछान् । * ॥

I am waiting for the reward of (composing) this (Radha) Svayamavra—bathing, as it were, at the tirtha of Svayam (spontaneous fire of the Self) so that the fear of death may be removed from me. [Note homos 1—3. 'Svayam' was a place of pilgrimage in Kashmir, where a volcano was active till recently].



§—XXIII

१ दोह् अकि नारदस भगवान वनान् ।
ज़न्मुक ऋण छुय मि रोज़ानो ॥
देवकी त वसुदेव गत छिनु प्रावान् । * ॥

One day the Lord said to Narada, "My debt to 'parents remains unremitted, for Devaki and Vasudeva do not yet attain the goal'.

२ गर्भस[1] मि ज़ानित गर्वस[2] छि गछान् ।
हरि मशिरित घरि बसानो ॥
ज़िवि म्याग्नि शब्दस पछ छकन् बडान् । * ॥

'They fall into false pride thinking that I was born of them, and they live as ordinary householders, forgetting God; my word does not effect faith in them'.

३ तवु ओस नारुद राज़-द्वार वातानु ।
यैति वसुदेव देवकिकियि सानो ॥
देपुनक घरि ज़ामुत छुव भगवानु । * ॥

Accordingly Narada came to the palace where Vasudev and Devaki dwelt. He said to them, 'The Lord has taken birth in your house'.

४ भगवान ज़ानित ज़ामुत संतानु ।
सुय भ्रम छुव अछ्य् त्रपुरानो ॥
वारु युस कथ बोज़ि गत आसि प्रावानु । * ॥

'You take the Lord for your son, and this delusion blinds your eyes. Only he who fully attends to good counsel can reach the goal'.

५ ज़गतुच माया गालि पानस-सानु ।
काम क्रोध लोभ मोह् त्रावानो ॥
त्रावनु[1] रावनु[2] अथि[3] आसि थीवानु । * ॥

He who destroys the world-illusion together with his egoism, shunning desire, anger, greed, and infatuation, will, by renunciation and apparently losing his self, find his true Self. [See anti. 1, 2 & 3.].

६ काति आय कोर कुन आसव गछ़ानु ।
सत्य् आमत्य् कत्य् सोरानो ॥

अज्ञान - गहलिस नेरहव बुछानु । * ॥

'Whence did we come and whither are we to go? how many that were our fellow way-farers are no more!—thus ought we to (observe and) explore this thick jungle of ignorance'.

७ सत शब्दु पत - ब्रोंठ ज़न्मस न स्वरानु[1] ।
युन तथ गछुन छुनु सोरानो[2] ॥
छुन अतगत[3] तु गत[4] ज़ाह छिनु प्रावानु । * ॥

'All our lives we never care to think with the help of the right doctrine of our past and future (births); so our comings and goings never cease; through our profitless wanderings we never reach the goal.' [Note homos. 1 & 2, 3. & 4.]

८ हन - हन स्नारित रीत छिस पृछानु ।
नारदस[1] तु, पारदस[2] मारानो[5] ॥
सुन[3]कर सच बात स्वन[4] नार कडानु[6] । * ॥

Having lost all their pride, they inquire from Narada about the way and still the restlessness of the mercury (of their minds)—listening to the truth, they purify their gold in the fire. [Note rhymes 1 & 2. homos. 3 & 4. assoc. 2, 4—6].

९ प्रणाम करित[1] वरित[2] विज्ञानु ।
हारित[3] ज़न थरि फोलानो ॥

मरित[4] नव्य् ज़िंदु गामत्य् नवि प्राणु । * ॥

Having bowed to the Guru and accepted the truth, they rejoice like bushes blossoming again after having shed their leaves, or like dead men coming again to life with fresh vitality. [Note rhymes].

१० मनुकुय संशय वुञि छुकनु गलानु ।
कुन्यरुक अहम छिनु प्रावानो ॥
चुति सुय बुति सुय नज़ि आस्य् मानानु । * ॥

The doubt in their minds does not yet disappear; they do not attain the consciousness of oneness—do not recognise that you and I are all He.

११ तवु कनि नारुद दृष्टांत हावानु ।
रामस वनवास सोज़ानो ॥
ज़लस - थलस ओस सीताथि छ़ारान । * ॥

Therefore Narada gives an illustration: he sends Rama to the forests *** where he was looking for Sita on land and water (i. e. everywhere).

१२ शिवस सती तामत आस प्रछ़ानु ।
बनि[1] क्या मे वनि[1] छुनु यीवानो ॥
भिन - भिन[1] बुज़[2] सस्य् पुज़[3] छुमनु ननानु । * ॥

Seeing this Sati says to Shiva, 'What shall I do? I cannot understand (how this man can be thy Lord); to my separative (analytical) reason the truth does not reveal itself.' [Mark ryhmes].

१३ तिय वनि परमानंद यि छु वनान् ।
शिव देविथि कासि अभिमानो ॥
कथ बड छि सती गत क्या छि करान् । * ॥

P—will say (in detail) what he says here (briefly); Shiva will cure Sati of her pride. To cut a long story short, Sati voluntarily burns herself.

१४ अनुमान् ज्ञान छुक वार् बोज़नावान् ।
ज़न्म - वारताथि तार् तारानो ॥
सन्मुख छि कृष्णस स्वात्मा ज़ानान् । * ॥

By inference (reasoning) he teaches them wisdom, helping them to cross over by description of (the Lord's divine) births, so that they directly realize Shri Krishna as their Self.



§—XXV

१ नारुद भगवानस ओस पृछान् ।
यिछु प्रचु कुंह छा बृंज़ानो ॥

बृंज्य् - बृंज्य्[1] बृंज़ि - ब्रिंज़ि[2] रिछि ह्रुस वुथान् । * ॥

Narada said to the Lord, 'Does anybody solve such riddles as these? I have to solve them every moment (i. e. frequently), so that I feel like going mad':—

२ अकर्ता परमात्मस वनान् ।
कर्त्तुत तमिस कव खसानो ॥
यव कनि ज़न्मस त मरनस लगान् । * ॥

"(People ask me), 'God is said to be actionless, how then is activity imposed on him, seeing that (as jiva) he is subject to birth and death'?"

३ भगवान यँच़ हर्षु प्रसन आसान् ।
नारदस छु फीरित वखनानो ॥
वनि यिन - रुस्त वनुनुय छुन् बनान् । * ॥

The Lord was very glad (because his earthly parents had been initiated); so he replied to Narada saying: 'Unless people realize (by self-effort) it is difficult to explain (mystical truths to them)'.

४ थूल - सुक्ष्म भिन भ्युन लूक छिन् वुछान् ।
च़िन्मात्रस छिन् चेनानो ॥ * * *
कुनि नय रोज़हान[3] रोज़हानक[4] न हान्[5] । * ॥

'People do not discern him who is beyond the gross and the subtle (upadhis); they do not feel pure consciousness. If only they would completely renounce their egoism, their defects (limitations) would vanish. [Note play on 1 & 2. 3—5]

५ सुर्यय चोपार्पू किर्णन[1] वुछानु ।
सुर्यय छु पानु किर्णव[1] सानो ॥
कुकेरनन[2] छय अविद्या नीशानु । * ॥

The Sun sees his rays on all sides—himself including all his rays. But ignorance (or wrong perception) is the characteristic of the evil-minded! [Note homos. 1. & 2].

६ पानस पानु नारदु आस छ़ारानु ।
छ़ारित[1] छ़ारवुन लभाना[2] ॥
लाबि[3] रोज़ लबि - लबि[4] मंज़ तिय आसानु । * ॥

Narada, do you yourself seek your Self; by long search the seeker at last finds (or the seeker himself is found). Only step aside (from the ego) and God may be seen in every wall. [Note assoc. 1 & 2; homos. 3 & 4].

७ परमानंद वुंदु[1] पान तस वंदानु[2] ।
यस रुस्त छुनु केंह विंदानो[3] ॥
ब्रेच[4] बूज़ित ब्रेच़[5] वुंदचे शेमुरानु । * ॥

Paramanand consecrates his heart and soul to

him without whom he recognises nothing. He listens to truths and so stills the strife of his mind. [Note homos. 1—3, 4 & 5].



§ XXVI.

१ बडि विच़ार विवहार दितमो।
भवसर-आवलनु तार दितमो॥

Grant, Lord, that in all my works I may be guided by great discrimination, and help me to cross over the whirlpools of the ocean of samsara.

२ श्री कृष्णु हे विष्णु नाराणो।
थेच़ काल वातुम प्रारानो॥

Lord Krishna, Vishnu, Narayana, I have long been waiting.

३ युथ चोन दर्शुन स्युथ हावतम।
केवलस बुडिस मतु मंदछावतम॥

Grant me a vision of thyself as thou art; do not subject me—old and friendless—to shame.

४ ज्यत क्या अर्ज़ुम तु ह्यत क्या आस।
कफ वात पित तृष्णा तु पिपास।

Alas, what have I brought here with me and

what earned since I was born ?—only phlegm, wind, bile, thirst and insatiety !

५ क्यूंच़काल बब मांज थर त स़ूरिम ।
तिम गाछ़ित यिम द्पुम भांय-बंध छ़िम ॥
६ तिमति अपज़ी त अज़ेंम संतान ।
च़ूरन तिमन ति दिच़्नम सन तान ॥

For some time my parents were my support, but I lost them. Those on whom, after my parents, I depended as my brothers and relatives also proved unreal. Then I got sons, but the thief (death, time) soon robbed me of them too.

७ कुन त केवल तु सांर स़ूरमुच़ आश ।
निपुतुर त नित्रन न रूदुमुन गाश ॥

Now I am alone and friendless with all hope expired ; bereft of sons and with my eye-sight gone (dimmed).

८ चोनुय उ़न त च़ुय अथु रटनस ।
चाह ति चोनुय युद यिमु फटनस ॥

I am thy blind man and have thee alone to lead me by the hand ; the pit too is thine into which I shall fall, if I fall.

९ युस युथ करुथ तस ति करुन प्यव ।
कस पलुज़ वस्त त कस घरुन प्यव ॥

Every man has to act as thou hast made him

(capable of acting); some one is destined to benefit by the use of an article, while some one else has only to make it (not use it).

१० नावु[1] चानि कुस न ज़ानि नाव[2] तारित ।
भावानयि स्त्य रोज़ि शेर धारित ॥

With the help of thy name (i. e. devotion to thee) who can not take his boat across—if with faith and love he keeps his head bent (reverently receives what thou sendest)?

११ कुंह मा छु सोर[1], सार[2] सूरित[3] आस[4] ।
दास[5] छुस चोन युंद छुस सूरदास[6] ॥

As no one in the world is reliable, I have lost all hope (in men) and am now thy servant, although a blind man (a Surdas). [Note rhymes].

१२ मतु वुछ्तु म्यानिस कुकर्मस कुन ।
वुछ्तु पनुनिस क्षमा धर्मस कुन ॥

Do not, I pray, look to my evil karma, but to thine own forgiving nature.

१३ मंगनस[1] न लायक त टंगु[2] आसुत ।
जंगलस[3] मंज़ मातंगु[4] आसुत ॥

Being unworthy, I dare not pray for favour. I am like the Elephant (Gajendra) come to the forest.

१४ अथ - खोर मठिमतय्, न मुकलन पाय।
वदवुन्य् अछ्य् ज़ि कांसि फेरिना माय॥

Despairing of my own efforts (lit. movements of hands and feet), I see no means of release. My eyes are full of tears, expecting that natural affection may perhaps impel some one (to come to my help.)

१५ यसुंदे जंगलय बु ज़ालु लॅगुमुत।
दावस मूलु तय मालु लॅगुमुत॥

१६ मुकलाव्यम नतु क्या म्योन पाय।
कुमॅ - संदि दंदु तलु हॅस्ति सुंद उपाय॥

If he in whose forest I have been caught in a noose—a gambler with capital and stock all staked and lost—does not extricate me, what can I do? What remedy is there for the Elephant caught in the jaws of the crocodile?

१७ मुकलाव्यम न तु कस म्यान्य हाच़।
कारि अपुज़ुय यवु पनुनुय वाच़॥

If he won't release me, who will be to blame? Will he indeed go back on his promise?

१८ आसि कुस तसुंद युस न आसि कांसि हुंद।
भगवान् बोज़ तव चय अनाथ् सुंद॥

Who will befriend him whom nobody owns?

Therefore, Lord, it devolves on thee to listen to this friendless miserable man.

१९ आर्तिस छु मूर्खुत मुच़ आसन।
वऩनस छु पनुञी रुच़ आसन॥
२० नतु छुनु वननुक सामर्थ मे।
तिय वुन मि यिय वननावुथस च़े॥

Ignorance is the capital of the distressed man; he (thinks that he) utters his own desires. Otherwise (strictly speaking) I have no power to speak, and have said only what thou didst make me say.

२१ कृष्ण! कृष्ण २ ज़पनस लाग्तम।
ज़प ज़प मत दपनस लागतम॥

Lord Krishna, make me constantly repeat thy name (meditate on thee), not merely say, I will, I am going to.

२२ यव-सत्य् सारि हानु चल़हानम।
मॉनिमत्य् अपज़्य् दोद्य् भलहानम॥
२३ तवु रुस्त मतु लाग्तम करनस।
यछ़ दिम यवु भवसरु तरनस॥

Do not put me on doing anything but that by which I may get rid of all evils and be cured of imaginary ills regarded by me as real. Grant

me determination to cross this ocean of samsara.

२४ बु-अय ज़ानहा पान तारह्न ना।
लभह्न शतुरा तु मारह्न-ना ॥

If I knew how, should I not help my own self to cross? If I recognized my enemy, should I not slay him?

२५ पनुनी न-ज़ानुनन करुनम वैर।
तवु क्या मि ज़ाँग-रस्त्य् रटिमय पैर।

But my own ignorance has been my enemy; hence I who lack wisdom fall at thy feet.

२६ पाद्‌व तलु मतु तुलनावतम।
लभुमक तु वुज़ दुबारु मतु रावतम ॥

Do not have me removed from before thy feet, now that I have found thee do not let me lose hold of thee again.

* * * * *

२७ कुलिस त छ़ायि ओस थच़ काल न्याय।
सुर्यस निश अंज़रनि आयाय ॥

Between the Tree and the Shadow there had long been a dispute; they came to the Sun to have it decided.

२८ छ़ायि दुप स्यठा वैर करुनम कुल्य्।

छ़ायि रूदुम अछिन पाविनम फ़ुल्य् ॥

The Shadow complained, 'The Tree has been very hostile to me; he has stood between me and the Sun and so made my eyes useless (lit. deprived me of sight)'.

२६ बुछहान सन्मुख भानु मंजु भान ।
वातस थाञ साहतस न रोज़ान ॥

'I desire to see the Sun directly in my vessel (individuality); but as soon as I approach him, I cannot remain there even for a moment'.

३० कुल्य् दपुस म्यानिसुय सायस तल ।
बचखय तु नतु त्राव बचनुच कल ॥

The Tree replied: 'Your only chance to live is under my protection; otherwise you must give up all hope to exist.

३१ कुनि क्या रोज़ख न उथयय बु थुद ।
सुर्य बुछुनुक स्वाद गछ़ी हुद ॥

You will be nowhere if I leave my place, and your relish for the sight of the Sun will become insipid'.

३२ पनुनुय काल छा पानु छ़ारन ।
हावहय तु आसहम पतु लारन ॥

'Does anybody seek his own death? I would

show you (how you are doing this), but then you will be running after me'.

३३ लय गछ् मेय तल बुय सपनख।
मोरख नु सुर्यस नख-नखु नख॥

'Merge yourself in me by falling at my feet, and you will be identified with myself. Then you will not feel any inferiority even in the presence of the Sun'.

३४ पानु युस न रोज़ि वुछ्वुन दर्शुन।
कम्पि क्या नफा आकाश-वर्षुन॥

'(What use is seeing the desired object) if the seer himself ceases to exist at the sight? What good does rain do to a stone'?

३५ पानु रूज़ित परमात्मा प्राव।
गालि युस पानु तस ज्ञानु क्या द्राव॥

'Try to attain the highest Self while retaining your being. What use is knowledge of the truth to one who himself melts away'?

३६ बूज़्य् २ छायि संशय रोज़न।
कुलि रुस्त सरु करहा बो ज़न॥

Having heard all this, the Shadow still doubts: 'Suppose', she says, 'I tested the truth of it independently of the Tree'?

३७ लंजि[1] आंकि सुर्य ताम्र छुंजि[2] डेछान ।
कुंजि[3] गलनुचि आस उठ फेशान ॥

Presently she perceived that the Sun was about to shine through (the gap of) a bough. But the fear of vanishing 'dried up her lips'.

३८ ज़ानुन ज़ि सुर्यस वुछनुच जाय ।
कुलि रस्तुय छमनु, अंद्योस न्याय ॥

She understood that there was no possibility of her seeing the Sun apart from the Tree, and her doubts came to an end.

३९ पादन तल सायु कुलिस्य प्यव ।
लीन गव तु वननुच रूज़स न ज़िव ॥

She fell at the feet of the Tree, so fully resigned that she could not utter a word of complaint.

४० सुर्यु क्या ज़ि, तत-सत स्वरूप ज़ानुन[1] ।
युस पानु आसित गवनु ज़ाह[2] नुन[2] ॥

Now, what is the Sun? Know him to be That, the Reality—who though he himself is all, has never been revealed.

४१ निर्गुण निरंजन तु निराकार ।
सारसिय रस्तुय तु सर्वाधार ॥

Without quality or colour or form, beyond all and yet the support of all.

४२ त्रेगुण-मय निर्गुणकुय रूप।
कुल[1] गव कुल[2] वेद्व वेनुमुत भूप॥

As regards the Tree, it is the whole, the All, an aspect of the Attributeless manifest in the three gunas (inertia, motion, rhythm) and called the Sovereign in the Veda.

४३ जीव युस मोह-भ्रम चित-आभास।
प्रतिबिंब ज़न्म-ज़न्मुक अध्यास॥

The Jiva who is a semblance of Consciousness (in the Buddhi) caused by illusive moha—a reflection or shadow super-imposed on the Self (by us) life after life. [This is the Shadow].

४४ सत-गुर तु बब म्योन श्री कृष्ण देव।
त्रैलोकी देह तु सु छुस ज़ीव॥

My Teacher of the truth and my Father, Lord Krishna. The triple world is a body and he its soul—

४५ सुय छुय कुल[1] तु सुय छुय जुज़्वु कुल[2]।
येम्य् कडय् मिचे[3] मंजु रंग-रंग गुल॥

He is the Tree, he the part and the whole, who produced flowers of all hues out of the dust (or, out of you and me). [Note homos. 1 & 2 and the double meaning of 3].

४६ रूज़ येलि कुलिके आसरु छ़ाय।
अंद्योस न्याय मेति अंद्यम नाय ॥

May my doubts end as did those of the Shadow when she realised her dependence on the Tree!

४७ दियम गुड़ भानु मंगनस क्युत।
अदु तत भानस लडु रुत-रुत ॥

He will first give me the bowl (i. e. worthiness) to beg of him; then I shall have that bowl filled with all good things.

४८ होरि-बुन[1] बु[2] नु[2]-आंसित बुनु[3] बुय[4]।
अनुग्रह-स्त्य् कास्यम मनि दुय ॥

I understand that when I am not (as separate ego) I am all above and below; and I hope the Lord will with his grace remove the sense of duality from my mind. [Mark homos etc.]



§—XXVII

१ दयायि स्त्य् ओस भगवान वनानु।
आंर्तिस बुडिस तारु तारानो ॥
करुणा[1] करनावि[2] अपोर तारानु। * ॥

Out of his mercy the Lord was saying this

helping the distressed old man to cross over by the boat of the Lord's grace :—

२ युस कुंह न तस रुस्त ज़ागि मंज़ आसानु[1] ।
पानु वननस त पानु बोज़ानो ॥
सोरुय छु करवुन पानय आसानु[2] । * ॥

He, without whom there is none in the world, is himself the speaker and the listener— he himself makes everything easy. [Homos. 1 & 2.]

३ अमृत - मय वानियि सत्य् वनानु[1] ।
वनि[2] यिनके मुखु चेवानो ॥
अस्य २ अस्य् ति सुय, सुय अस्य् ति आसान । *॥

He speaks in words which are all amrit and himself drinks the amrit through the mouth of realization. (Oh joy !) we, aye, we too, are He, and He is ourselves also.



SONG—28.

१ चिंता मन का[1] मीटो प्यारो ।
चाहो चिंतामण[2] होओ ॥
जागत का भ्रम बाल - बिताला ।
जागत ना मोहन होओ ॥

Remove all doubts and desires from the mind.

my friends, if you want to become chinta - mani gems (which give anything one desires). The world illusion is a bug - bear to children; be awake and do not be spell-bound.

२ मात - पिता और सुत बंध - भ्राता।
जान लियो तुम दाता हो ॥
हाथ अपना है जी जगन्नाथा।
कृत - कृत्य प्रति - पालन होओ ॥

You think parents or children or friends and relatives will help you? No, friend, 'your own hand is Jagan Nath' (protector of all). Having done what you ought, be yourself the protector.



END OF 'RADHA-SVAYAMVARA'





SUDAMA CHARITRA.

INTRODUCTION

The Bhagavata story of Sudama has been re-told by many authors, but by none so well as by P—whose narration is full of hints on the inner, the spiritual, meaning. The moral of the story is the same as that of the parable of the Prodigal Son in the Bible. We may divide it into five parts—five acts of a classical drama, as it were. Krishna is God; Sudama is the human soul; Sushila, the wife of Sudama, is Buddhi or intuition; Dvaraka is the 'Kingdom of God'.

I. While individuality in the Jiva is not yet strong, God and the soul are one. Jiva lives as ordained by God; receives what the Lord gives, gives away what the Lord wants back. He has no separate will of his own and grows instinctively like a tree, for instance. And he is perfectly happy. This is illustrated very well by the happy friendship of two innocent children, Krishna and Sudama.

II. Individuality, separate will, sense of private property, desire for 'freedom to err', awakens and

grows gradually strong. This is illustrated by Sudama eating 'his own' rice, refusing to share it with his friend. He is now wedded to reason (Sushila) and makes many mistakes, falls into many errors, and is most miserable. This is shown in the story by Sudama's marriage, a whole family of children, and dire poverty.

III. Wretchedness slowly brings about repentence Then 'Shubha ichchha', intention to return God-wards is born apparently as the result of matured r eason, but really of God's mercy which is slowly , imperceptibly but steadily and surely, attracting the Jiva God-ward. Self-effort and divine grace are two aspects of the same thing, seeing that the Self seated in the heart is no other than God In the story Sudama now begins to listen to the counsel of his wife; she suggests that he should go to the friend of his childhood; this is just what he had been thinking of; while at the same moment Krishna in Dvaraka remembers the friend of his early days and calls him with thoughts of love.

IV The Jiva realizes his unworthiness to seek God. His humble offering of lowly love seems to him so small that he is ashamed of even showing it—little dreaming that it is by far the most valuable present in the sight of God. In spite of the difficulties that God seems to be so far away, that the way to Him is unknown, that beyond his humble love he has no means to facilitate his journey, the Jiva starts on the path. This is symbolized by the present of rice carried in a rag; his friendless, guideless, journey to far-off Dvaraka; his wetting the way with tears.

V. Re-union and perfect bliss. God's love for the soul is seen to be far greater, purer, deeper than the soul's love for God—Krishna says he does not believe his eyes that his beloved Sudama has really come. He snatches hungrily at the rice. The two become one in fond embrace—one is *en rapport* with the other, Paradise is regained.

Epilogue— When the Jiva is 'in tune with the Infinite', he need not be rolling in wealth, he may be apparently very poor, but his vision is changed and poverty becomes pleasant, life is sweet, all things are beautiful, 'God is in His heaven, and all's well with the world'. In the story as told by P—Krishna has given nothing apparently to Sudama, 'not even a broken shell', yet he now sees his own leaf-thatched cottage transformed, as it were, to Dvaraka. Wherever he may be he is living in the 'Kingdom of God'.

Metre graph — The metre of the main poem is throughout 1 . 2 . 3 . 4 . | 5 . 6 . 7 8 The 6th and 7th syllables are sometimes short and have to be artificially lengthened ; e.g., **करनय** at the end is to be pronounced **करनय**

Ref.—

घटि मंजु गाश आव चाने ज्यनय ।

जय जय जय देवकी - नंदनय ॥

Light dawned (on the world) out of the darkness when thou wast born ; hail, all hail, thou joy of Davaki !

१ नीति शक्ति[1] स्स्त्र छुख नाना रूपय ।

क्षीर-समुद्र[2] मंज़ श्वेत-द्वपय[3] ।
वासुदेव मुख[4] भिथि संकर्षणय[5] । * ॥

२ प्रद्युम्न[6] अनिरुध[7] शुध निर्मलय ।
सिध-बुध विद् निध शुभ मंगलय ॥
ज़न कव ज़ाननय चे निरंजनय । * ॥

With thy Niti Shakti thou art manifest in diverse forms. In the Milk Ocean and the White Island, thou art Vasudeva; and thou art Sankarshana, Pradyumna and Aniruddha—pure and stainless, perfect, all-awake, all-wise, all—containing treasure-house, good and auspicious. How can men know thee, O thou colourless one? [1=God's power as the Law; 2=formless matter, mula prakriti; 3=plane of existence not subject to decay and death; 4=all-pervading Lord (Space?); 5=Jiva (or Gravitation?); 6=Ego (or Light- Energy?); 7=Mind (or Time that cannot be baulked?)].

३ असवुन सन्तान वसुदेवुनुय ।
तस ति क्या डीश्य् २ रोज़िहे वुनुय ॥
ज़ाख नंद गोरिनि अक-नंदनय । * ॥

Thou wast the ever-smiling son of Vasudeva; but though he saw many marvels, he did not understand (who thou wast). Thou didst apparently take birth in the house of Nanda Gopa as his precious son.

४ जमुनायि तमना पाद-प्रणामय ।

निस्प्रह् बाल - गोपाल निष्कामय ॥
तवु ज़ल ह्यूर २ ओस खसनय । * ॥

Yamuna longed to touch (i. e. worship) the feet of the Lord; the Child Cowherd is not touched by attachment or desire; therefore the water of the river rose higher and higher (when Vasudeva forded it).

५ देश - कालु रुस्त द्राख पनुते द्शे ।
मानस - अगोचर पानस नीशे ॥
यशुदायि करिनय पोष - वर्षणय । * ॥

Thou who art beyond space and time camest out of thy eternal abode, the Self that is beyond the reach of the mind; and Yashoda showered flowers (of welcome) on thee.

६ ललवुन हितुहख भ्युंन २ कोछे ।
नाव कृष्ण करुहय भावुचि भोछे ॥
थभि - चूर[1] मभि[2] मंज़ल्य् करनय । * ॥

They began to fondle thee, each in his own arms; out of love's hunger they named thee Krishna, (the Attractive, Mysterious, Dark Beauty); they made cradles for thee in the pupils of their eyes, O thou stealer of butter. [1—God takes, unobserved, the best, the cream, of our thoughts; so he is called the stealer of butter].

७ गूर्य् - बायि पुत्र - ज़ायि यशुदायि आये[1] ।

डीश्य् २ दंपुह्स कृष्णस आये[2] ॥
व्यस्[3] तय दास् थंच आस् विसनय[4] । * ॥

The Gopa women came to congratulate Yashoda on the birth of her son; when they had looked at him (again & again) they said, 'Long life to Krishna'! The female friends and maids were rejoicing greatly. [Note homos. 1 & 2. 3 & 4].

८ दुध-हात्र लांजिय यशुदायि माजे ।
ज़ांनुन न आमुत ज़गि हुंद राजे ॥
शुभ-मुख् हांवुथस अद् त्रिभवनय । * ॥

Mother Yasoda rebuked thee for having stolen milk—She did not know that the boy come to her was the Lord of the world. Then thou didst show her the three worlds by opening thy little beautiful mouth.

९ बुध-ब्रोर दुध-चूरि द्राव खोखजे ।
गूर्य्-बायि चोपार्य् लारनि लजे ॥
मिति ३ क्या छु भान् फुटरनय । * ॥

The meek child (the spirit of wisdom) went crawling forth to steal milk; the Gopa women came running from all sides, complaining: 'He breaks my milk-pots, and mine, and mine'. [God takes the milk of love and lets the vessel go.]

१० यशुदायि दुंप यि छुम दुशरावानय ।

लूक - बायन निश मंद्छावनय ॥
यड - बडिसय छम न यड यीवानय ।

Yashoda said, 'He is causing me mortification, making me blush before strangers. The voracious boy seems never to be satisfied'. [God's hunger for love is insatiable.]

११ दुध च्यत चलने लजाव यशुदाग्रे ।
लारान तस पतु थारान द्राये ॥
अथि ह्यत गूदोम अथ्य् ज़ि गंडनय । * ॥

Having drunk Yashoda's milk, he ran away; she came after him rather agitated, with a cow's halter in her hand with which she wanted to bind him. [Yashoda is Buddhi; binding is trying to delimit, define].

१२ मूरतगर[1] यस न सूरत[2] गंडे ।
तस मनि यस छिनु दूरत गंडे ॥
ज्ञान ध्यान गंडनस छुनु पोशनय । * ॥

He whom no painter can portray can be bound (held close) by him alone who has no remnant of evil in his heart—learning fails even to form an image of him.

१३ तस बलुवीरस पतु २ दोरान ।
छ़लु २ चलनय बलु आयि सोरान ॥

हतु - बद्य् अत - गत मंज़ आंगनय । * ॥

Running after that child of marvellous strength and following his elusive movements her own strength was exhausted. He veered about hundreds of times within the compound [within the heart, that is].

१४ मांज यलि थंच आर आव सन्तानस ।
यिथु भक्तन हुँद यिवान भगवानस ॥
रटनस पान्य् - पानु दित रूद तनय । * ॥

When the mother was tired, the son was moved to pity, as the Lord feels for his devotees, and he surrendered himself to be caught.

१५ गंडिहस गूदामि गोस बुनु छुंड्ये ।
हटि यस छु कुस्तभ - मालय त्रंडुये ॥
अखंड ब्रह्मांड अविच्छनय । * ॥

She put the halter round him (tried to measure him with her line), but it proved too short for him who has round his neck the Kustabha garland of the entire and unbroken universe!

१६ वाटान लूस अक अंकिस सती ।
कवु ज़ानु गूदांम्य् तति आस्य् कती ॥
तोति तीचु - हन आंस भियि छुटोनय । * ॥

She was tired tying one halter to the end of another—there were I don't know how many of them. Yet their united length proved too short by just as much. [Other halters means other men's thoughts, other philosophical guesses.]

१७ गर्ग जी भोजन लजाव करने।
बालुक घरि २ आस छेटरने॥
परान याम ओंस ब्रह्मार्पणय। * ॥

Garga Rishi began to have his meal, but the child (Krishna) came to make it 'unclean' (by snatching it) as often as he muttered the mantra, 'I offer this to Brahma...' [for he *was* Brahma and accepted the offer].

१८ करित चित्र-कार शुर्य् तय वछी।
रंग २ भ्युन २ यिथ्य् २ गछी॥
गच चाजि ब्रह्मा यच मंदछनय। * ॥

Thou, O great Painter (of the world), didst make (other) children and calves of such various shapes as were required; and Brahma was much ashamed (and perplexed) when he saw thy power [Brahma had hidden away Shri Krishna's play-mates and calves by way of fun].

१९ जग-गोस इंद्राज़ लुग वर्षने।
सैलाब फिरिहे सनि-ड़गने॥
छतु कनि अथि ह्यत चु गोवर्धनय। * ॥

Displeased by non-performance of the yaga (due to him) Indra began to pour rain which threatened to flood all places high and low. But thou didst hold on thy hand the hill of Govardhan for a roof.

२० चरित चर्य् चान्य् कुस - सन् वने ।
सनित च्चय छुख हने - हने ॥
वनित ज़ोन अक्य् शुकदेवनय । * ॥

Who can enumerate thy numerous wonderful works ?—thou who art immanent in every little portion (of thy creation). Shukadeva alone could speak (somewhat).

२१ वेदव वखुनुख वेदांतये ।
दया - सागरु नित शांतये ॥
सत - चित - आनंद - अमृत - घनय । * ॥

The Vedas have sung thee in the Vedanta (or, as the end of knowledge)—thou ocean of mercy, ever peaceful; the solidarity of the amrita of being-consciousness-bliss.

२२ आशि[1] सत्य् आसय जगि इंदि आशो[2] ॥
पान हाव्तम पान म्योन छुय आशो[3] ॥
दशरथ राज़ने रघुनंदनय । * ॥

I have come to thee full of hope, O Lord of the world; reveal thyself to me and my self

is at thy disposal, O son of Dasharatha, joy of the Raghu family. [Note homos.]

२३ कासुनि आसुत चु भोर मूतरांचुय।
कामधेन लांगित आंस आमांचुय॥
राज करनावुनि भिथि पांडवनय। *॥

Thou hast come (as Krishna) to lighten the burden of the Earth, who came to thee (for help) in the form of the celestial cow, and to help the Pandavas to regain their kingdom.

२४ बुध-रूपु गार्गी नेर फेरने।
पेमत्तु ज़गि हंज़ु लरि शेरने॥
सिध-साध लभहान शुभ-दर्शनय। *॥

Having taken the form of Buddha, thou wilt go about as Gargi, reconstructing the fallen (good) institutions of the world, and sages and saints may have thy auspicious darshan [Verses 22—24 speak of the last four (out of 10) avataras]

२५ पापव यांपुस शापुञि अंधे[1]।
ज़न्मुक न्याय चे़ रुस्त कर अंदे[2]॥
परमानंद आसय शरणय। *॥

I am overwhelmed by sins in the darkness and storm of an evil doom. This age-long problem (how to get release from births) will not be solved without thy help. Therefore, Paramananad, I take refuge in thee. [Homos. 1 & 2].

SONG - 1

७ पंपोष - बागस मंज़ वथरावय ।
भावय पनुनी गुसु तु गम ॥

I will make thy seat in the garden of the Lotuses (Yoga-centres) and there tell thee my troubles and sorrows. [Here I omit seven verses in which the poet mentions the 'Lotuses' of muladhara to sahasrara with 4, 6, 10...1000 petals and presided over by Ganesha, Brahma...... riding their vahanas].

८ ज़ांश हुंदि ज़लु सत्य थल रुवनावय ।
सरु जन पंपोष मन फुलिहम ॥
मन म्योन मंज़ुल तु लुत अलरावय । * ॥

With the water of knowledge I will plant for thee a bed of flowers, and my mind will bloom like a lotus in a lake. My heart is the cradle in which I will gently rock thee to rest.

९ शाछि[1] म्याञि नियतोस बुलबुलु कावय ।
अछिवल[2] बागस मंज़ यियिहम ॥
लछि[3] - नावि गछु[4] - डबि मंज़ वथरावय । * ॥

Take my messages to him, you bulbuls and crows, request him to come to me in Achhabal garden. O thou of myriad names, I will make thy seat in a royal balcony [Note the rhymes]

१० परमांनद् प्राव सुख तय सावय।
गुरु मुख मानुन छुय सोहम॥
मान-अवमानु निश रोज़ निर्भावय।*॥

Paramananda, attain peace and happiness by faith in the initiation 'I am He', and keeping thy mind unaffected by honour or dishonour (shown by men).



§ II

१ पंपोष बागके भंबुरय[1] म्याने।
गंबर[2] वुल भल गंगंअ् चाने॥
अंबर[3] तु काफूर नावय तनय।*॥

My Black Bee of the Lotus-garden, my love, come that I may get well with thy sweet hum. I will wash thy body with ambergris and camphor. [Note rhymes].

२ सुवर्ण संज़ तय सामानु सोरे।
भूमासुरभे सास-बज़ु कोरे॥
आस चेय-किचु तिमु आयि वरनय।

Decked with gold and fully adorned, those thousands of Bhumasura's daughters were meant for thee and were so wedded.

३ भंबुर बागस मंज़ फेरवुनुय ।
गंच सत्य बाग यंच त सोंत ओस कुनुय ।
भाग्य - वान[1] बागवान[2] ओस फोलनय । * ॥

The Black Bee moved about in the garden. By divine will the gardens were many and the spring was one. The fortunate owner of the gardens was happy. [Homos. 1 & 2].

४ घनेयायि नारदस मनि वासनय ।
नतु छा यि सारिनुय निशि आसनय ।
भ्युंन २ वुछने द्राव दारनय । * ॥

This doubt became intense in the mind of Narada—No, he cannot be with every one (at the same time). So he went round all the houses to see for himself.

५ कुनि घरि डयूठुन श्रान करनस तय ।
कुनि घरि डयूठुन ध्यान स्वरनस तय ॥
ज़न यस ज़गि मंज़ सार्य स्वरनय । * ॥

In one house Narada saw him bathing, in another, meditating—the Lord whom all men in the world worship (in one form or another).

६ कुनि घरि खांदर कुनि उत्सवय ।
यष्ट[1] ओस करनस अष्ट[2] - भैरवय ॥

नष्ट[3] ओस ज़गि हुंद्य् कष्ट[4] करनय । * ॥

Elsewhere he was celebrating a marriage or a festival; or, he who is himself the eight Bhairavas was performing a yaga (ishti) to end the troubles of the world. [Note rhymes].

७ कुनि घरि पित्रन[1] क्रयि करनस तय ।
कुनि पुत्रन[2] मेखला तारनस तय ॥
कुनि पुतर्यन[3] ज़रु कासनावनय । * ॥

In one place Kriya was being performed for dead ancestors; in another children were being invested with mekhala (the symbol of Brahmacharya); in a third grand-children were going through the sacrament of tonsure.

८ श्वंगिहे तु रुकमण मलिहस पादस ।
कुनि अथवास कुनि च़रिमुंजि वादस ॥
कुनि तस सत्य् २ ओस नचनय । * ॥

He would lie down to rest and Rukmini would rub his feet. Now he held her hand in his, now playfully teased her and then had a dance with her.

९ कुनि घरि अंदर्य् २ सुर - मंडोलुय[1] ।
नारदस तमि स्वरु[2] सुरु - मन[3] डोलुय[3] ॥
मुरारी मुरली स्वरु वायनय । * ॥

In some house there was a circle of (deva-like) musicians whose tunes could disturb even the deva-like heart of Narada; and Krishna Murari was sounding the flute most musically.

१० नारुद् ज़गिहुंद सत गुर त स्वामी।
तस ति कथा भगवान अंतर्यामी॥
असन त प्रसन यॆच़ च़र्चनय।*॥

Narada is the (recognised) teacher and saint of the whole world. Yet the Lord, the inner ruler, was laughing at him, pleased, and keenly observing.

११ नानाकारय नानाद्वारय।
नाना मुख नाना विस्तारय॥
नारुद् ति डीश्य् २ ओस अर्च़नय।*॥

He assumes (numberless) different forms, living in different houses; his aspects are numberless in endless variety. Narada saw this everywhere and worshipped.

१२ सर्वाश्रये सर्वामये।
अद्वय अव्यय अरूप अभये॥
अच्युत अमृत अलक्षणय।*॥

He is the support and substance of all, one, inexhaustible, beyond fear and fall and death, indescribable by any marks.

२३ सुय छुय ज़गिहुंद ओश आसनय।

सुय छुय बागन पोषे आसनय ॥
ज़न यस पोषनूल-ज़न[2] बोलनय । ॥

He is the Lord of the world, the flowers in all gardens; all (good) men sing his praise like so many nightingales.

१४ पूर्य् यस न योगी ध्यान स्वरनस तय ।
ज्ञान छुन् पलज़ान ज़ान करनस तय ॥
छा सामर्थ वुछनुक नेत्रनय । ॥

Him whose image Yogis fail to form in their minds, whom knowledge fails to make known, can *our* eyes see?

१५ संसार छुय द्वारका तमिसुंजय ।
तसुंदुय नगर तय तसुंजय नेंजय ॥
खानदार पान् भ्युन २ बसनय । ॥

The world is his Dvarka, his city, his house. He is the owner of all houses and himself dwells in each severally. [This experience of Narada teaches that the Lord is immanent in all and whatever is being done anywhere is *his* doing]

१६ गोपियन हुंदे गोपीनाथो ।
बर तल प्रारन छुस बो अनाथो ॥
माधव यादवन हुंदि आदनय । ॥

Gopi - Natha of all Gopis, I who have no protector am waiting at thy door—O Lord of Lakshmi, best of Yadavas.

१७ ज़ानय न मंतर तंतर त पाठ्य ।
भवसागर कति सुम तय शाठ्य ॥
तार दिम नाव छम नाम - सुमरनय । * ॥

I am not conversant with mantras, tantra or reading of scripture. The shoreless ocean of samsara has no bridge nor shoal (where these petty helps might be of some avail). Help me thyself to cross over ; my boat is only the remembering of thy names.

१८ जानय न पूजहथ सहस्रनामय ।
कुम मुठ ह्यत बु आमुत सोदामय ॥
मंदछनु छिम यच़ गुम यीवनय । * ॥

I am an ignorant man, or I would worship thee with a sahasra - nama (a hymn enumerating a thousand names of the Lord). I have come to thee like Sudama with a handful of broken rice grains, blushing and profusely perspiring (as I make this worthless offer).

१९ ग्राकय मेलि त चालि गेलोनुय ।
अथ - छनिसय गछि ग्राक मेलोनुय ॥
कुम - फुल ति कम मुल छुन मेलनय । * ॥

If one only finds the right purchaser, even rice grains fetch no small price—all that a poor man needs is the right purchaser. [Verses 18—19 prepare the ground for introducing Sudama].

२० द्रष्टा चुय छुख त च़ रुस्त दृश्य् नं ॥
गोविंद गोपाल मुकुंद कृष्णां ॥
सृष्टीकार त स्वदर्शनय । * ॥

Thou art the one Seer, and the Seen is nothing but thyself O Govinda, Gopala, Mukunda, Krishna, creator and withal the own self of all.

२१ बूज़ित यिय क्या पान पुशरोवुय ।
ज्ञान - सछ़र त मान - रछ़र प्रोवुय ॥
परमांनद परमानंदनय । * ॥

Understanding this, O thou highest Beatitude, P—has surrendered himself to thee and obtained possession of wisdom and freedom from desire for worldly honours.



§—III

१ सुदाम जीव ओस यार भगवानस ।
बाल - भाव क्या त लुकचार भगवानस ॥
कुनी पानवंन्य् छन नज़ि भिनय । * ॥

Sudama, the Jiva, was the friend of the Lord—O the wonderful childhood and childish ways of him! The two were inseparable, there was no difference between them.

२ बीरस[1] पोशिहक न बीर[2]बितालय ।
भीर[3] - भार गिंदनुक तु यच़ जंजालय ॥
बल कस ओस पोशिहक छ़लनय । * ॥

At hockey, even a giant could not match them; there was so much ado and great bustle about playing; no one was smart enough to vie with them at the tricks of the games. [Note homos. 1—3].

३ दछिन्य्[1] फेरहन खोवुरि मैलय ।
पंछिन[2] ज़न सरु करुवुन्य् सैलय ॥
अछिन[3] हुंद गाश आस्य् लूकनय । * ॥

They would go left and then at their sweet will turn right, like ducks swimming for pleasure in a lake. People regarded them as precious as the light of their eyes. [Note rhymes].

४ आसन येति तिम ज़ु मुक्त - हारय ।
खास्यन गिंदवुन्य् पुखतु कारय ॥
मुलल्य् ज़ु मुक्त - फल्य् लोलु शोलनय । * ॥

Wherever they were seen—these two children, precious as pearl-strings, playing at giving rides—

they were regarded as two costly pearls bright with the lustre of love. [Khos from khas, to mount, means a ride on the back].

५ कव ज़ान मानि क्या ज़ान्याव हरनय[1]।
छ़ाल[2] ओास मारन बाल[3] ज़न हरणय[4]॥
हर[5]-खास्य् अथि कथ मुक्त हरनय[6]। *॥

How can one know what the Lord (Hari) meant by that—he was frisking like a (young) fawn on a hill, holding cups full of cream in his hands and speaking as if he was scattering pearls. [Note homos. 1, 4—6, rhymes 2 & 3. 3 = 'young' as well as 'on a hill']

६ शुर्य् - भाव सुर्य् - मुछि खट्य् २ थावान।
च़ापान पानवंन्य् ती आपरावान॥
च्चणस[1] न दूर्यर ज़ि मशिहक खयनय[2]। *॥

As innocent children they stole (from home) handfuls of rice and, chewing it, fed each other with the mouth. They could not be separated for a moment, for then they would forget even their meals. [Homos. 1 & 2]

* * * * *

७ दोहु अकि मुछि लजिमच़ भगवानस।
तुप-फुंल सूरुमुत ओासुस पानस॥

सोदाम - जीवस ओस मंगनय । * ॥

One day Shri Krishna felt hungry. His own store of rice was exhausted; so he asked Sudama Ji to give him some.

८ सुर्य् - फुंल चूरि २ ख्यव सोदामन ।
पूर्योंस[2] न तु लुंग संसार - पामन ॥
अथ - छुंन भगवान दूरि[3] वुछनय । * ॥

Sudama (said he had none and) ate the rice by stealth, (in consequence, as we shall see,) he did not succeed in life and was subject to people's taunts—the Lord, empty-handed, looking on from a distance.

९ मंगनस तु मरनस छि कुनी वारता ।
कृष्णस युद आंस निराकारता ॥
तोति प्योस स्यूत क्रूठ अथ धारनय । * ॥

Begging and dying are one and the same thing (equally painful to all): although Shri Krishna was (the incarnation of) the Formless, (the necessity of) streching his hand (to beg) was very painful even to him.



SONG—2.

Ref :—

यियि कति भक्तिस मनि मंज़ भाव ।
दियि - नय दातु यस मंगने द्राव ॥

How can faith come into the heart of the devotee, unless the Giver to whom he comes to beg is pleased to grant what he needs?

१ अनुग्रह नय बनि अनुभव-रूप।
अनिस अनि-घटि करि क्या द्रप॥
वुछि सुय दपि यस अछ मुच़राव।*॥

Unless God's grace takes the shape of self-experience, what help is a lamp to a blind man in the darkness? He alone can see whom God's grace bids open his eyes. [A blind man can make a lamp perhaps, but he cannot make his eyes; these must be given by God.]

२ स्वर्गस छि वुसरित दारि तु बर।
अछरस नचवुञ्जि तस्य्-अंदर॥
हरि यस थरि गुल करि कत क्राव।*॥

The doors and windows of Paradise are open and fairies are dancing in it; but how shall he rejoice whose flower-bush has shed its flowers (whose good karma is exhausted)?

३ चंदुकुय रावि तस यस न दियि दय।
द्रालिदस संचित पोशास-नु वय॥
रेनुमुत अन तस कति हेयि छाव।*॥

He to whom God will not give more will lose what is already in his pocket. The grain put by

(for the next meal) by a luckless poor man will not suffice—nay, the food almost cooked by him will remain inadequately cooked.

४ परमानंद वन्तु सोदामुन ।
ज़जुरित कुलिस क्या यियि बामुन ।
हरदुचि सर्दियि पोष फुलनाव । * ॥

Now, P—, tell us of Sudama (showing) that a withered tree may (by God's grace) put forth fresh shoots—make flowers bloom in the cold of the autumn. * * * *



§ IV.

१ राज़-हंसस यस ब्रह्मांड अंडय ।
अखंडु पाखि तल छु ह्‌यत नव खंडय ॥
तसुंदे बचनु[1] छि बचि[2] बचनय[3] । * ॥

The royal Hamsa whose egg is the universe, protects its nine divisions under the wing of His undivided vastness. By his word ('I am one and shall be many') we, the young brood, are living. [Note homos. 1—3].

२ असान वनने लजाव सोदामस ।
ख्राग़ि मुल द्रालिद रट इनामस ॥

ह्युन - ह्युन पानवंश्न पज़ि मित्रनय । * ॥

Smiling he said to Sudama, 'Take indigence as a cheap reward for your meanness; friends should freely give and take among themselves'.

३ दरिद्र भगवान्य् मुख वंनुस तय ।
याश्न दंपुनस ताश्न ती पुनुस तय ॥
कुंह छुनु कर्मुक खुर कासनय । * ॥

Shri Krishna called him a mean beggar. The curse was no sooner uttered than it began to have effect—verily no one (but the agent himself) can remove complicacies brought about by karma.

४ खंटित ब्योल प्यत रूद् भूतरांचुय ।
दोह्‌ु अकि फल क्या दियि तवु ज़ांतुय ॥
ववि युस यि भवि तस ती पपनय । * ॥

The seeds fallen into the soil remain there hidden, but must one day produce fruit of their kind—what one sows grows and ripens for him to reap.

५ तव - पतु क्यूच़ काल पानस २ ।
पनुनुय ह्युन - ह्युन पनुनिस वानस ॥
युंत तामत ज़ि शर्त आव बीतनय । * ॥

After this for some time each lived for himself—his transactions confined to his own shop—

until the time for conditions (becoming mature) slowly passed. [Fine picture of selfish exclusiveness!]

६ विवाकारस आय दोशेवय।
सुदाम जीव अक तु भिथि केशवय॥
तम्य् लभ विपता तु येम्य् लुभ धनय। *॥

Both married—Sudama and Keshava; one met with wealth, the other with misfortune.

७ सुदामस[1] गव वेह सुधामय[2]।
ह्युन[3] प्योस[3] मुल्य् तय चुन[4] प्योस[4] दामय॥
हटने[5] लुग ज़ि छुस न हटि[6] वसनय। *॥

To Sudama the elixir (of married life) became (bitter as) poison, which he had perforce to buy and then swallow at a gulp. He shrank (or, was much pulled down) because he found it difficult to push it down his throat. [Note homos. 1 and 2, 5 and 6; ryhmes 3 and 4]

८ अंनुग्रह[1]-रुस्त ओस ग्रह[2] भज़नय।
तिय लुग करने यिनु पज़नय॥
शिल-वार्सभ तस लजिमुच़ सनय। *॥

He lived as a huose-holder without divine grace, and began to do what was not right — having been robbed of faithfulness.

९ सूरुस संपता व्योप[1] विपताये[2]।
छिपु[3] ओस दिवान रवि[4] कत शाये॥
आंकवाञ्नि[5] डलुमुत लजाव शंकनय[6]। *॥

His prosperity expired and misfortune overwhelmed him. He was hiding himself, not knowing where to find a place for shelter. Strayed from instinctive certainty he fell into doubts (of reason). [Homos. 1—4; ryhmes 5 and 6; anti. 5 and 6].

१० पपन-पाक आस वविमाञ्नि खेतें।
ओल-बोल फुल तस त लुग तस्य् सेते॥
कर्म-लोन प्रोन तस लोननावनय। *॥

What he had sown began to ripen; the plants put forth leaves and flowers, which kept him miserably occupied; Karma made him reap what he had sown.

११ हंगन्यास गव तस हंगु[2]-तय-मंगय।
पारिज़ात कुल ओस फुट तत लंगय॥
बरु[3] गोमुत लुग लूक बरनय[4]। *॥

From his high position he fell low (lit. the lintel became the sill); the celestial tree broke its bough. Worn and pale, he had to go to people's doors (to earn a living) [Homos. 1 and 2, 3 and 4]

१२ शुर्य् कस त बांच़ कस दिन कस तु रांचुय।

सुशीला गयि यॆच़ आरकांतुय ॥
पानवॆञ तिम न ज़ाह शीछि प्रछ़नय । * ॥

Who should take care of children and family, who could enjoy days and nights? for Sushila also was very much depressed—man and wife (Jiva and Budhi) never consulting with each other.

१३ विपताग्यि रॆटिमुत्य् कठ[1] कॆडुनक तय ।
घट[2] गय तत मंज़ छ़ट[3] कॆडुनक तय ॥
छ्रट[4] आस्य् दीवन तु कॆंह न छ़ोटनय[5] । * ॥

Misfortune caught them and played hell with them. Overwhelmed with distress, they were almost drowned. They struggled, writhed in anguish; but their misery did not seem inclined to come to an end [Rhymes 1—5].

१४ ज्ञानु मुखु यॆच़ सुख आसॆवोनुय ।
भगवान युस छु दुख कासॆवोनुय ॥
च़ोपार्य् मनि ओसुक भासनय । * ॥

Yet they felt vaguely in their hearts the universal presence of the Lord who as Wisdom removes all grief and gives abundant bliss.



§ V.

१ गिंदवुन्य् यादव शुर्य् पानवांश्री ।

बल - वीर अक अकिस खोतु मान - मान्शी।
कृष्ण जू वुछ्नुन कृष्ण - पूतनय । * ॥
२ दोह् अकि सोदाम जीव प्योस याद्य।
अनुग्रह - वांनियि लायुनस नाद्य॥
लुकचारु अस्य् ति आस्य् युथ गिंदनय । * ॥

(In Dvaraka) young Yadavas, each stronger than the rest, were playing and vying with one another, and Shri Krishna saw these children. One day he was reminded of Sudama and called him with the voice of anugraha (divine grace), saying, 'In our childhood we too used to play thus'.

३ सुदाम पननिस दरिद्र - भावस।
नाव[1] कोर तारिहे वर्ज़निस वावस[2]॥
वुश्नि नज़ि अनुग्रह - रज़ि[3] लमनय । * ॥

Sudama with his sordid poverty-mentality could not take his boat across in the terrible wind (of adversity), since as yet he was not towing with the rope of anugraha. [Note assoc. 1—3].

४ ज़ड - भरता ज़न लगुमुत दरस।
पान पुशरावित परमेश्वरस॥
युस ना छु येति तति मुकलावनय । * ॥
५ दत्तात्री नतु वन फेरनय।

जट् तस रेंट्मुत्र् वन क्रीरनय ॥
रेंटित भत्त् दिनि छिस नीवानय । * ॥

He was like a Jada Bharat fallen into a waterway (or, looking blank), throwing himself (without self-effort) at the mercy of God who saves here and hereafter. Or, he was like a Dattatri whose hair, when he was passing through a wood, was caught by a thorn-bush and who (stood there without effort to extricate himself till he) was carried (by some hill-men) to be offered as a sacrifice. [Sudam is in tamasic sattva].

३ संहित सु नि़थ्य् ही दुख तय दांदी ।
दाद्यन रंग् - रंग् खेंतिमुत्य् लांदी ॥
लेंदिमुत्य् मित्रन तु छम लादनय । * ॥

He meekly suffered such griefs and pains—heaps of them of various kinds. 'These', he said, 'have been sent me by the Friend and I am thankful'.

७ नित - नेम करवुन भगवत लीला ।
येंुत ताम यित पियस अनुग्रह-वीला ॥
वुन्य् २[1] वननुय[2] वेंन्य् दीवनय । * ॥

He regularly worshipped the Lord until unexpectedly the wave of divine grace came to him. Having long been blinded, he began to look (for God) in the woods (of the mind). [Homos. 1—3].

८ मन-निश अनुभव उ़पद्योस पानय।
अंतर्यामी श्री भगवानय॥
प्रकृच़न भ्युन २ ज़ेरि दीवनय।*॥

Anubhava spontaneously sprang up in his heart. The Lord who is the inner ruler severally moves and stimulates all natures.

९ संसार-ज़ालु नतु कुस मोकलिहे।
यम-भयु दमु अकि पानय गलिहे॥
विमान प्रोवित तोति क्या सनय।*॥

Otherwise no one could extricate himself from the meshes of maya; the fear of death would one day destroy him—even though he had been able to ride in a celestial car, it would avail him nothing.

१० गछ़हा बु तुंत यति कृष्ण-अवतारय।
रटहन नालय सु बाल-यारय॥
मंगहस न केंह हाल छुस रोशनय।*॥

'I think' he said, 'I should go where Shri Krishna is and hold that friend of my childhood fast in embrace. I would not ask for anything, for he knows my (miserable) condition.'

११ मनस यी तस ज़ि भार्यायि वने।
भार्या तोरय लजिस वनने॥

सम्योक आलव तु क्या वननय । * ॥

He thought of speaking to his wife, when she said the same thing (without having heard him). Their voices coincided and there was no need for discussion.

१२ वंनुस ती तमि सोशीलाये ।
पति - व्रता सतिये भार्याये ॥
उंश तस चालि २ ओस चलनय । * ॥

Said Sushila, that true and faithful wife, while tears fell from her eyes in handfuls :

१३ गछ़हाख तस्य् निश तु विपता सोरे ।
धारे भियि कैंह तु पानय होरे[1] ॥
होरस[2] तस छुनु ज़ाह सोरनय । * ॥

'I wish you would go to him (Shri Krishna in Dvaraka). Our misfortune would then come to an end. (You need not beg of him), if he owes us anything more he will pay of his own grace ; for his store is never exhausted'. [Homos 1 & 2].

१४ बूज़ित सोदाम गव हर्षस तय ।
अन्दर्युम ज्ञान आस स्पर्शस तय ।
बुज़ निशि यंच़ रुत द्रास प्रशनय । * ॥

Hearing this Sudama rejoiced. His inner light came into touch with outer reality. He got an excellent reply from the oracle of Buddhi.

१५ अंत[1] आक आपदायि आस्य् - ना संतुय[2]।
प्रसन[3] करने आक बसंतुय[4] ॥
वंदुक[5] वाव आक वुन्दि[6] दूरनय। * ॥

Their misfortune began to come to end, for they were by nature good people. The spring came to make them happy and the winter wind (of poverty) began to clear away from their minds. [Note rhymes 1—4, homos 5 & 6].

१६ सखरुनि लुग पैद गयि नस पखय।
दूर्यर ज़ानुमुत ओसुस नखय ॥
सोरि सुख तुल्योस भोर नखनय। * ॥

He began to prepare for the journey—grew wings, as it were. What he had thought far off now seemed near; great happiness lightened the weight on his shoulders. [Contrast with V, 4, 5. He was shaking of the tamasic elerment].

१७ वनने लुग तस भार्यायि कुनुय[1]।
कुन[2] यार म्योन क्या गछु तस कुनुय[1] ॥
अथ - छुन छुन कांह तोर वातनय। * ॥

He said to his wife, 'He is my only friend and I would go to him; but no one who is empty-handed as I am can reach there'.

१८ फिकिरन ज़ामुत यच़ मंदछे।

हारि अकि[1] नारि गोमुत ज़न ल्छे[2] ॥
संत युद छि सासन[3] सास[4] ज़ाननय। * ॥

He was lost in thought because of the great shame of having got nothing (worth being offered to the Friend). For want of a single shell he was as hard up as for a lakh (of coins), although saints regard thousands as ashes. [Assoc. 1—3, homos. 3 & 4].

१६ मेलनुच न आशा ज़ि मंगहन कांसे।
संचित पानु कैंह न करुमुत वांसे ॥
तोह छ़्य २ आंस्य दोह भरनय। * ॥

They could not hope that any one would lend them aught; themselves they had put nothing by all their life—they lived by winnowing husk (i. e almost profitless work).

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§—VI

१ रिज़ि[1] कुनि विरदय फुलि पोष-बागय।
वुज़ि[2] कुनि विज़ि[3] सुमनुची ज़ागय ॥
ज़ज़रित[4] सज़[5]-पोष आसि वुज़लनय[6]। * ॥

It may rarely happen that a garden will unexpectedly flourish as by magic; the watching and waiting heart may awake at the opportune moment, and the withered flower grow red again. (?) [Rhymes 1—3, 4—6 : homos. 2 & 3].

२ छ़ुड़सुत तोह् तमि छुट फलि - फ़ले।
खल ज़न समुरोवुन हेलि हेलि॥
सुरि - कुंम मुठ द्रायि मुछि मूरनय। *॥

Sushila re-winnowed some husks grain by grain (carefully, taking a little at a time)—it was like collecting a heap (lit. a barn) by single ears of corn. The result of this laborious process was a handful of broken rice.

३ सुद्रय मंज़ु मुक्त - लुद्रय च़ालय।
डालान फलि २ करिनस मालय॥
अर्घ - पोष पूज़हन ज़ि नारायणय। *॥

As if the rice grains were handfuls of pearls and corals brought out of the sea, she stirred them carefully (in the basket) as if she was weaving them into flower garlands -- with this argha-pushpa (rice-and-flowors) she meant to worship Narayana.

४ पूच़ि पलवा ति ओस सोशीलाये।
गंडनस सु कुंम - मुठ तथ्य् प्योक दाये॥
न्यथ - नेन्य पानु रूज़ पन - मर्यनय। *॥

Sushila had a single sari; they decided to wrap the broken rice in that; herself she went without one, living within doors of the leaf-thatched hut.

५ सुदामजी द्राव पैरे-पैरे।
विपतायि हुंज़े मोह-अंधेरे॥
ग्रह्न करुमुत अनुग्रह्नय।*॥

Sudam Ji came step by step out of the delusion and darkness of adversity—securely held in hand by divine grace.

६ वीर ओस डुल नाज़ि तमि विपताये।
शरण गोमुत विष्णु मायाये॥
लूकु हुंद्य कक-नाद् ओस ह्यकनय।*॥

He was a heroic soul, seeing that such dire adversity did not shake his faith ; resigned to the will of the Lord, he patiently bore the taunts of people.

७ सुदाम मंद्छान वति-वति पकान्।
कुम-मुठ म्यांञ किथु रटि श्री भगवान॥
मुक्तु ह्यु तानि तस अंबारनय।*॥

Walking along the road he felt ashamed. 'How', thought he, 'will the Lord accept my handful of broken rice ? He has heaps of pearls (in his treasure houses).

८ रूदुमुत ओस नज़ि मंद्छनु कुने।
गाजिमच़ बुंदि तस मोह्ञ वुने॥
बजि दशि कृष्ण २ ओस ज़पनय।*॥

His egoism was reduced to naught, owing to this sense of shame—the mist of moha had vanished from his heart. He was mentally repeating 'Krishna ! Krishna !' in a highly spiritual mood.

९ मनि ध्यान धॉरित सॉर्य् मॉशिरॉवित ।
प्रॉवित ज्ञान मान - अभिमान त्रॉवित ॥
पक[1] गोमुत यॅच्र वति पकनय[2] । * ॥

Meditating on the Lord in his heart, attained to truth, rid of self conceit and desire for honour, he had gathered wisdom by much 'walking on the path'. [Homos. 1 & 2].

१० तन - मनु अॅछ - कनु अथु तय खोरय ।
वुछ्वुन बोज़वुन तु पकवुन ज़ोरय ॥
नतु निव ज़ोर् तोर भगवाननय । * ॥

Wih all his heart, his senses and limbs, he observed and listened and walked on with a will. Or, (shall we say ?) the Lord impelled him onwards (along the path).



१ वुन्य ओस वातनय द्वारका मंदरो ।
सखरित रूदुमुत श्यामं - सुंदरो ॥
ब्रोंठ नेरि यारस तु मूस्य् रुकमणय । * ॥

He had not yet reached the palace in Dvaraka ('Kingdom of God'); but Shyamasundara had already

made preparations to go out, accompanied by Rukmini, to receive his friend.

२ अथि ह्यत पोश - माल्ल दुशिवय बाचुय।
कृष्ण - जू रुकमाणि करवुन सचुय ॥
अज़ यियि सोदाम छख - नु थेकनय । * ॥

Both had flower garlands in their hands, and Shri Krishna was assuring Rukmini that dear Sudama was expected that day ; and was not that an honour to be proud of ?

३ युस कांह तस - कुन अक पूर फेरे[1] ।
भगवान तस तोरु दह प्र्य् नेरे[2] ॥
नेरि[3] छु न्यूर[3] तय दूरि[4] दूरनय । * ॥

If a man turns God-ward only by one step, God will advance ten steps to receive him. He is nearer than the nearest (when man keeps himself near Him). and very far away (when man keeps away from Him) [Note homos. 2 & 3, & 6.]

४ स्युध[1] साद सोदाम घरि द्रामुतुये ।
व्युद[2] नज़ि कति छुम मारं - सुतुये ॥
वद्य् २[3] यच ओस चुद्य्[4] भरनय । * ॥

Simple, guileless Sudama had come out of his home, but knew not where his beloved was to be seen. He wept so much that he filled flower-beds with his tears. [2=known ; 4=a small field.]

५ सुद्रस थाह तस्स अशिश्ने धारे।
नाव[1] नतु निशानु नाव[2] कोर तारे॥
भाव[3] तस हांज़ बेठय् तु बेरु हावनय।*॥

With incessant flow of tears he had taken a plunge, as it were, into the sea. Where there is neither name nor sign (of a route or destination), whither could he steer his boat? But Love became his pilot, (and encouraged him on by) pointing to shores (en route). [God's love of us leads us to the highest goal through provisional ideals].

६ पकवुन सु यारस कुन ज़ेरि ज़ेरे।
गोसु लोसु द्रास थारु संज़े वेरे॥
वद्दुन तु लदवुन सग कोसुमनय।*॥

Advancing little by little towards his friend, he forgot weariness and fatigue for his friend's sake. He was weeping and with his tears watering the flowers (of future smiles).

७ लोल सत्य् उलासित हेरि-बुनु पानय।
अथ-छुन तु न्यथ-नुन द्रेंठ यीवानय॥
जान-पान कस-ताम पुशरावनय।*॥

Filled with the joy of love from head to foot he looks ill-dressed and indigent—entrusting his life and his self to some one.

८ कथ मशिरांवित रत्नन हुंज़य।
मुक्तु लभुमुत पान पानस मंज़य ॥
अथ-खोर त्रांवित वति लारनय। * ॥

Forgetting all about wealth (lit. gems), he had found the pearl of self (as love) in his own heart and was energetically treading the path, heedless of the condition of his limbs.

९ भगवत रस[1] ओस हि्स डलुमुतुये।
रस-रस[2] संसारस च़लुमुतुये ॥
द्वारकायि वातित ति छुनु ज़ाननय। * ॥

Intoxicated with love of the Lord, he had lost sense (of outer things), had gradually slipped out of the grasp of the world, so that even when he had come into Dvaraka, he did not know.



§ VII

१ द्रामुत्य् तंबलित तय ननुवारिथ।
शेषु-नाग पैर्यन लजिनक पारिय ॥
ब्रोंठ २ कृष्ण जुव तु पतु रुकमणय। * ॥

There the two had come out, excited and bare-footed—Shri Krishna preceding and Rukmini following—those two for whose feet even Sheshanaga

would willingly offer himself as a sacrifice.

२ तोरु द्राव भगवान सुदर्शनय ।
योरु सुदाम जीव गोस अर्पणय ॥
पानु-वंन्य वुछुने लजाय स्वपनय ।*॥

On that side came the Lord, the Beauteous (self of all), on this Sudama, the Jiva, surrendered himself to Him. Both felt as if they were dreaming (so overjoyed that they did not believe their eyes).

३ कुछि-क्यत ह्यत न्यूक अंदुर्युम घरय।
खोर ह्यत रुकमण तु अथु ईश्वरय ॥
गिंदुने लग्य् तस बिश्तु ब्रार्यनय ।*॥

Holding him in their arms they took him to the innermost house. Rukmini held his feet in her hands and the Lord his hands in His own. They began to amuse him by pleasantries.

४ छ्लिक अथु-खोर सोदामस तय ।
लुगुमुत ओस भगवत-नामस तय ॥
लगि युस यस तस सु छु लगनय ।*॥

They washed his hands and feet. For he had devoted himself to thinking on (the name of) the Lord. If one is truly devoted to another, the other must in return be attached to him.

५ सुदाम जीव लुभ तिथुय भगवानन ।

रातस - मंज़ युथ छि सुर्यस ज़ानन ॥
नतु लभि सन्तान संदीपनय । * ॥

The Lord found Sudama, the Jiva, (so unexpectedly and with such joy) as one may find the sun during the night, or as Sandipan, (Shri Krishna's guru) found his (long lost) son (whom He brought back from the abode of Yama).

६ भगवान रुकमणि - कुन वननय ।
सुदाम जी छुमनु वनि यीवनय ॥
योर कोर वातिहे सु दूर पांथनय । * ॥

The Lord said to Rukmini, 'I can't believe it is really my Sudama Ji; how could he come here such a long way'?

७ सोदाम लुभुमुत कंब्य् - ताम पांठी ।
मंशिरित कृष्ण जुव रुकमण तु टांठी ॥
वाठ आसि आसन युथुय टाठ्यनय । * ॥

He had found his Sudama as if by some miracle; he forgot for the moment Rukmini and other dear ones. Such should be the attachment between loving friends.

८ ललवान कृष्णु जुव ओस तस कुछे ।
लुगुमुत सोदाम यंच़ मंदछे ॥
कृष्णस - कुन छुनु अंछय् मुच़रनय । * ॥

While Shri Krishna rocked him in his arms, Sudama felt very shy and did not open his eyes towards Krishna Ji.

९ नतु छ्वा मे ज़ानित यि आसि भियि कांसे।
येम्य् तपस्या आसि करमच् वैंसे॥
कांस्यन छा युथ प्रेम भरनय। *॥

'No', said he to himself, 'he must be taking me for some one else who has performed austerities all his life—such great love is not shown to juniors (inferiors)'.

१० तवु-कनि भगवान्य् विलु वाभिनस तय।
दिलचे जोयि तवु क्या खभिनस तय
पातुजन पोश्च तस ओस मेननय। *॥

Understanding this the Lord talked to him most tenderly and wonderfully deepened the water-ways of his heart—making the water (of love) flow through the channels.

११ पृछुने लुग तस भियि-भियि प्रये।
आख कति आसन छुख कत शये॥
अछय् लोसव्यथ ज़ांह छिथ्नु डेशनय। *॥

Again and again He asked him affectionately: 'Whence did you come now, where do you live? You have made our eyes weary (with watching and waiting); you never put in an appearance at our place'.

१२ मे-क्युत सोदाम् अन्य्ज़िहे कैंछा।
वन्य्ज़िहे शेछ-बुध त चलिहम वैंछा ॥
मित्रस-निशि छिनु छुन यीवनय ।*॥

'Dear Sudama, you ought to have sent me news about you to relieve my anxiety. And you ought to have brought something for me; no one goes to his friend without some present.'

१३ बुछ्‌त सोदाम् तमि तुणय मोछे।
यँच़-काल च़ण-च़ण हररम भोछे ॥
होरनु-रुस्त छुनु ऋण सोनरय।*॥

'See, dear Sudama, that handful of your rice made me long hunger for it every moment (or, though I ate much else). A debt is not cleared except by paying it off.'

१४ होरु-भर भगवान ज़ांह छुनु छोरान।
युँद आसि योगी त पुरुमुत पोराण ॥
लेख छु गुड प्रोण चुकावनय।*॥

The Lord never overlooks debit and credit even in a yogi learned in the scriptures; He makes people square accounts first (before He sends His grace).

१५ छारनि लुग तत छेञिमाचि पूचे।
वनि क्या कूंछा कमि-ताभ रुचे ॥

सत-ज़न युथ-ना छि तस छ़ारनय। * ॥

He sought the contents of the torn sari with an inexpressible relish—as good men seek the Lord.

१६ द्रयि फिरि भगवांनय् मुछि २ ख्यव कुंम।
'आब्रह्म स्तंभं पर्यन्तम्'॥
त्रेयिमि रुकमण अथु रटनय। * ॥

Twice the Lord ate the broken rice in handfuls, reciting the mantra, '(With this offering) may the entire existence, from Brahma down to a post, be satisfied'! At the third handful Rukmini held his hand.

१७ च़ोपार्य् पानय ओस वुछानय।
सोदाम कुनि न तु ओस भगवानय॥
भगवान मेलि-ना यिथुय भक्तनय। * ॥

He saw himself alone filling all quarters. Sudama was nowhere, only the Lord was everywhere. May all bhaktas find the Lord thus!

१८ सत भूमिकायि ओस पत-कुन त्रावित।
सत-चित आनंद रूपस प्रावित॥
चेतनायि डलुमुत चित-चेतनय। * ॥

He rose above the 'seven levels' (of Vedanta) and attained to the Lord who is Being-Consciousness-Bliss. Unaware of the outer existence, he was

contemplating pure consciousness.

१६ स्रुस त्रेष मानु-सरुके श्रानय।
पंपोष सरु गोस भंबुर पानय॥
परमानंद छावित प्राणनय। * ॥

Having bathed in Manasa lake (of the spirit) he felt his thirst quenched. He realised that the Lotus (the beloved Lord) was no other than the black bee (the lover, the Jiva) — his vitals came into contact with the waters of great bliss.

२० सोदाम श्री भगवानस प्रांवित।
तस रुस्त यि ओस ति ओस त्रांवित॥
सुखु-सान प्रांवित सुखु-सात्तणय। * ॥

Sudama, having attained to the glorious Lord, had renounced all besides Him and had easily obtained a happy state of mind (cotemplation of Bliss.)

२१ च़लि ऋण तस युस पानय होरे।
सोरि[1] सुख प्रावि युस पानस सोरे[2]॥
च़िन्ता[3] मनि[3] लभि च़िंतामणय[4]। * ॥

He alone is free from debts who willingly pays them off. He attains to perfect happiness who takes account of his Self. His own desire-filled mind becomes to him the Chintamani (giver of all things desired).

२२ द्राव तति प्रांवित[1] मोख्ति - हुंद ज्ञानय।
नांवित[2] तन मन सांवित[3] पानय॥
रांवित[4] य़िय - क्या छु अथि य़ीवनय। *॥

He came out with the knowledge that brings emancipation—his body and mind clean, his egoism at rest. This is what one gets who loses himself in the Lord.

२३ लंजिमुत्र नु अथि तवु राजु - द्वारय।
नावु तारस सुंम अक खंड हारय॥
हार[1] तस पेमचु यत्र हारनय[2]। *॥

(Apparently) he had not got from that royal palace even a broken shell with which he might at least pay the ferry-man. But (in reality) he was made very rich by losing greatly.

२४ अज़ि कोनु प्रज़ि - मंज़ युस युथ प्रावे।
संसारु - सागरु - तुरुमुत नावे॥
वाव - ज़न पकवुन तु सुर्यु चमकनय। *॥

Why should not he shine in the world who attains thus; who has crossed over the ocean of Sansara by the boat (of knowledge)? He ought to move free as the wind and shine gloriously as the sun.

२५ ज़ल - थल मांशिरांवित निष्कलय।

सय कल मनु-आइनसं सैकलय ॥
मकुल्योमुत ज़न्मनि ज़न्मनय । * ॥

He was free of worry, having forgotten all about the phenomenal world (land & water)—when that one-pointed devotion polished the mirror of his mind. He was emancipated from all future births.

२६ किथ-पाठ्य् आमुत सु मीलित यारस ।
वोत येलि पनुनिस प्रानिस द्वारस ॥
दंछिन्य् तु खोवुर्य् ओस वुछनय । * ॥

२७ स्वज़ित तु कुनि पज़ु बूज़ित कथय ।
धनु-द्यार प्रावित छने अथय ॥
पनु-पार पनुञी छुनु डेशनय । * ॥

When after having been (in communion) with his Friend in an ineffable manner, he arrived at his old place of residence, he looked this way and that way (right & left)—

His egoistic self had melted into thin air; he had become rich (in heart), though (apparently) empty-handed—he saw not his poor little leaf-thatched hut.

२८ लूसमुत तु लंसुमुत स्वस्थ अकालय ।
फ़्रस्त प्रोवुमुत किथ-पाठ्य् कमि हालय ॥
मन सावधान गोमुत अमनय । * ॥

Having been weary (of the world) he had now become alive and healthy and unaffected by age; he had attained to the auspicious in a manner difficult to describe; his mind was at rest to the degree of having become non-mind.

२६ सुशीलायि वांच़ अनुग्रह् वॅला ।
क्रूष्णस कर्मेच़ आंसस लीला ॥
रांनिम प्रोवुन असंख्यनय । * ॥

A wave of divine grace flowed towards Sushila, who had worshipped Shri Krishna. She attained to prosperity beyond measure.

३० ड्यूठुन सुदाम जी तमि ताऽ दूरे ।
सुर्य-ज़न चमकान खतुमुत पूरे ॥
गोलुनस अज्ञान स्वप्रकाशनय । * ॥

Then suddenly she saw Sudam Ji from a distance, shining like the sun risen in the east. Her ignorance had vanished, thanks to the inner light.

३१ सुदाम राज़ु भुव पनुनिस नग्रस ॥
नग्रस कम्य् दुंप पनुनिस अग्रस[1] ॥
अधूरि[2] तपु सुथ भोग भोगनय । * ॥

Sudama became a king in his own city—or rather in his own mind. Such happiness can be enjoyed only as the result of great austerities.

३२ वॆनुमुत त वखनावुमुत छुय वॆदव ।
वुॆन रट यिय वॆनुमुत छुय वॆदव ॥
भगवान भगवान करि भक्तनय । * ॥

Know and understand what the Vedas and the sages have repeatedly said—that the Lord makes his devotees like unto himself.

३३ यस कांसि भगवान पानय गोर क्या ।
पनु पार पनुन्यी बनि तस द्वारिका ॥
लगि नाज़ि प्रज़ि दॆहु परिणामनय । * ॥

When the Lord out of his grace calls any one to himself, his own poor hut becomes (to his mind) a palace (a Dwarika); he will no longer be deluded in the world by physical changes.

३४ परमानंदु क्या छु नुन वनोनुय ।
ज़ानुन छु पानय पान पनोनुय ॥
तिय ज़ान ज्ञानी छु यिय ज़ाननय । * ॥

What need, Parmanand, to speak more plainly ? One has to know his own Self by himself, to realize That as does the man of true knowledge.

३५ कुंह छुनु तस - रुस्त रूपय - नामय ।
सुय श्री कृष्णु जी सुय सोदामय ॥

सुय[1] ज़ान दुय[2] छय बुय[3] वनंनय। *॥

There is none else in these names and forms. He is Sudama as well as Shri Krishna. Know him alone (to be all); it is the duality (of maya) that says, 'I am this (personality).'

३६ पनॖन्य यछि[1] युस-कांह पछि[2] रोज़े।
रिछि[3] ग़ाह लगि न ज़ि जगि-मंज़ बोज़े॥
कथ[4] यस गत[5] तस प्रज़नाव मनय। *॥

Whoever, of his own conviction, puts constant faith in God, will not bring ridicule on himself—if he listens (to the truth). Understand, my mind, that he attains the goal who listens to the word (of truth).

३७ प्रावि परमानंद परम आनंदय।
रोज्यस नॖ कुंह हम्ता-मानंदय॥
मत्सरॖ मतॖ आसि पुत अचनय।

P—will attain perfect happiness. Being without rival or equal, he will retreat from notions of jealousy (madness).

३८ यिय यियि ब्रॊठय् तस तिय २ चाले।
ज़गि-हुंद अभिमान तय मान गाले॥
पानय आसि अद पान ज़ाननय। *॥

He will meekly suffer whatever befalls him, destroying pride and desire for worldly honour. Then gradually he will know his real Self by himself.

३६ कॅन्नी छु सालिग्राम पज़ि पूज़ाये ।
कॅन्य फुटरित कानि रतन द्राये ॥
छॅन्नी छि कथु - कथ अज़ाननय । * ॥

(What appears to be) a stone is not diffierent from a Saligrama which is fit for worship. Gems can come out of a stone only when it is broken —such disputes of the ignorant are empty (of truth).

४० सर्वांगय युस छु नाना - स्वांगय ।
खॅटय् - खॅटय् क्या पर्दे चॅटय् - चॅटय् नांगय ॥
मांगय छि नु यिछु कथु मेलनय । * ॥

He who appears in all parts in various forms, though he may be concealed, tears open the veils and is naked to view. Truths like this cannot be had by begging.

४१ जान पान दित रोज़ सोरि सामानय ।
सोर सामानु प्राव सोर सामानय ॥
होरि युस तस नखि बोर लुतनय । * ॥

Surrender your life to God and be in readiness fully equipped. Cease to depend on equipment and so (you will) get all that is required. He who pays off his debts feels his shoulders relieved of his burden.

END OF SUDAMA CHARITA



SHIVA-LAGNA

THE STORY—This Pauranic story has been told in his inimitable way by Goswami Tulsi Das Ji. Parmanand has possibly heard it recited from Goswami's Ramayana by some Hindustani Sadhu come to visit Matan and retells it in Kashmiri. It lacks the sweet pathos of his Radha Svayamvara or Sudama Charita, and has only a language interest for the reader. P. Krishna Das of Vanpuh has also tried his hand at it.

Parmananda's version has been given here much abridged, just to show the reader this side of the poet's versatile genius. The original consists of about 350 shlokas, the third pāda of each ending in the syllable avá to rhyme with the refrain. This is in itself a very difficult achievement, and has, methinks, been a check to the poet's free flow of thought. The story probably points to the historical event of Shaivism decaying in South India and being revived in Kashmir.

The metre consists of seven syllables, of which the 6th alone is short, and the first four are optionally augmented by a short one. When the 6th also is lengthened, the metre becomes slightly different. Whether Parmanand does it consciously to break the monotony is, to me, doubtful—it seems to be a slip. The pause of voice falls after the fourth.

1 2 3 4 | 5 6 7

REFRAIN.

सत - चित आनंद विज्ञान - रवा।
रस - पूर्ण परम सदा शिवा॥

O Sat-chit-anand, bright sun of wisdom, full of joy (of the self), highest and everlasting Shiva (Peace, goodness, happiness)!

१ दीन चान्य् नव निध तु अष्ट - सिधा।
जीवन हुंदि करुणा निधा॥
गलि गलि अमृत यिमव चवा।*॥

The nine treasures and the eight perfections are under thy command, O treasure-house of mercy to those Jivas who have drunk the amrit (of thy bhakti) 'by mouthfuls'.

२ अमरेश्वर चित अंभु शिला।
अमरावती ह्यत पूर्ण - कला॥
पीयूष[1] पियु[2] ईश[2] किं न पिवा।*॥

Thou art the Lord of the Immortals, the solid block of the water of consciousness. Amrit falls from above (as in the cave of Amar Nath Ji), why should one not drink it?

३ धंरित गुस पांठय् वंरित गुफा।
लूकन हुंदि पुछ्य् गफा मफा॥

सह् अंद्र् त् निब्र लंह्य् फिवा। *॥

Thou remainest concealed in seclusion in the cave (of the heart) chosen by thee. The benefits (siddhis) are for strangers and outsiders. The lion is within (the cave) and the foxes and jackals are prowling outside.

४ कुंभ भज़ भजना चांभ करय।
गागर-मंज़ु यिम सागरय॥
ज़िव दिम तिछ़ युथ गीत ग्यवां। *॥

Disregarding (lit. breaking) the vessel, I will worship Thee. Come into my small vessel, O thou ocean-like (vastness). Grant me power of speech so that I may sing thy praise—

५ कुंभज-गिरि संवाद करित।
योग् पूरित त् विज्ञान् भरित॥
अंतरमुख चित-अनुभवां। *॥

Having listened to the speech of Agastya (lit. born in a vessel) full of yoga and wisdom, looking inwards, watching and witnessing consciousness. [Note play on first words of vv 4 & 5].

६ लुति २ द्रामुत साति पती।
सत्य-संकल्पु मूत्य् २ सती॥
वोतुख येति वदान राम ज़ुवां। *॥

Moving leisurely along, with Sati, true to her vow, accompanying thee, thou didst reach where Shri Rama was weeping.—

७ सीता निम्रच् आंस रावणन ।
राम-जू तवु तस्य् 'मरा' वनन ॥
ल्यल वांश्न करनस तु छ़ाडवां । * ॥

Because Sita had been abducted by Ravana, Shri Rama was saying that he felt like dying—crying, lamenting and looking for her every-where. [Mara is the reverse of Rama and means 'Shall I die' in Kashmiri].

८ धांरित चु मनि धारणा तु ध्यान ।
संन्यस-योग़ राम २ ज़पान ॥
अनुभव-साधनायि प्रणवां । * ॥

Thou wast meditating with concentrated mind, repeating Rama ! Rama ! the mantra of Sanyasa-yoga and the Pranava (Omkara) of the practice of self-realization.

९ दूरि २ करुथस पाद-प्रणाम ।
सच्चिदानंद् भोले[1] ! बोले[2] राम ॥
गवु[3] पनुनि तु भ्रम सतियि गवं[4] । * ॥

Thou didst bow to his feet from a distance; Shri Rama said, 'Sat-chit-ananda Bhole !' in his

wonted way, and Sati was puzzled— [Note homos. 1 & 2, 3 & 4]

१० वदि युस तु भियि करि सिये - सिये ॥
स्वामियु ! सुय स्वामी छुये ॥
परमात्मा मा यि राघवां । * ॥

(She said,) "This man who weeps and cries 'Sita! O Sita!—is he thy Lord, O Lord? This descendant of Raghu cannot be God, (the Highest self)." [Thou didst reply that He, verily, was thy Lord (Guru)].

११ यछ़ि चाञ्जि छि नु तस पछ़ बडान ।
अविद्या मनि छस मोह कडान ॥
अंस्य् ति मा स्युथ वंनित हेकवां । * ॥

As thou didst ordain, she does not believe; avidya creates moha in her mind—though we should not say such a thing.

१२ शंकायि सत्य् ह्यत सीत - मुख ।
तुंत आयि सन्मुख तय विमुख ॥
मनि शंका कासहा यवां । * ॥

Thus doubting she assumed the form of Sita and came there face to face with Shri Ram but without faith. She wanted to clear her doubt.

१३ ज़ानिमय सीता राम छुनां।
यस रुस्त तस विश्राम छुनां॥
नतु छा सु युस वन्याव वेद्वां। *॥

If he takes me for Sita, in whose separation he is so restless, he is not God. He cannot be the Lord sung by the Veda.

१४ भ्रम वुछत संसार ज़ांन्यज़ि क्या।
अति क्या नव्य-ज़ि तु प्रांण्य्-ज़ि क्या॥
नंद[1]-पुर्य[2] बांज़्य बोज़ दुव-तिवां। *॥

Mark what a delusion Samsara is; what hope is there in it to gain new vigour or even to grow old in experience? It is a game of "Nanda-pura" in which one mark less or more means loss of a stake. [The total number is divided by 4; if the remainder is 0, it is 'pur'; if 'one', it is 'nand'; and so on.]

१५ रामजुव्य् तोरु तस अकुय कथ वंन।
पति-व्रता पज़ि नाज़ि कुन-ज़ंन॥
बाज़स[1] बर्सह[2] गोस दवां[3]। *॥

Shri Rama said to her only this :— 'Being the faithful wife (of Shiva), you ought not to move about alone'. So in place of winning the game she became liable to pay a double stake. [1—3

are terms of Nard]. [Defeated and discomfited she returns to Shiva, but—]

१६ वाम-भाग आसन[1] यस आसन[2]।
सन्मुख त्रांवुन तस मृगाज़न ॥
अस्य् बेह सीता छख यवां। * ॥

For her who has her seat on the left side (of Shiva) he placed the Asan in front, saying, 'Please take your seat there, since you are Sita (and so to be revered by me)".

१७ लजि लंजिमुच़ सती विक्षेप-दशे।
येत्य् बिहित कवु पुछ़य् बो पशे ॥
वनु तिमनुय यिमन मे दुध चवां। * ॥

Sati who was overwhelmed with this state of mental disturbance, thought, 'Why should I grieve staying here ? I shall tell (my woe to) those who suckled me (i. e. my parents).

१८ मांलिस-माजि हुंद स्नेह घन्योम।
वंद्य २ तु स्वर्य् २ मुर बुन्योम ॥
दर्शनु वर्षणु फोलवां। * ॥

I feel an intense longing for my parents. My clothes are wet and my body worn with weeping and yearning. The buds (of our hearts) would open

by the rain of seeing one another.'

[Daksha had invited his other sons-in-law to his Yajna, but not Shiva, because at the time of his marriage he had come in his terrible aspect.]

१९ प्रोण कोप वुगलित आव नुव।
तम्य् तिमन कथनुय कन न थुव॥
काल्य दियि वेह-ब्योल वेह-थवा।*॥

This long-past displeasure sprang up again; so Shiva did not listen to her request; for a poisonous seed must send up a poisonous shoot in course of time.

[In reply to Shiva's objection that she is not invited, she says—]

२० कूंस्य सुंद घर या तु परुद पास।
स्वयमागत वनुक ज़िठिस निवास॥
कूंस गछ़िन पानु वुन यि वेदवा।*॥

'An elder is (reproachfully) called 'svayamagat' (i. e. come uninvited); if he goes to the house of a junior or a stranger; but a junior may go himself (i. e. without invitation), say the Vedas.'

२१ अनर्थ कथि दित रुचि़ प्रभाव।
अनादरस नाव भाव थाव॥
वुथ गछ़ वुथि क्याज़ि बारवा।*॥

(Shiva said on this:) 'You may gloss over a lie because it is agreeable and regard an insult as an honour. Go, why need there be a scene here ?'

[Sati took this for Shiva's permission and 'she felt like a young bird that has just found wings. At her father's house everybody looked askance at her and began to whisper to another: 'How has she come ?' These taunts served like salt on a wound.']

२२ लजि लेज च़ीन्य़्[1] २ छ़िंताये[2] ।
बु आसन २ खम़ु चें़ताये[3] ॥
वासनायि हुदं ब्योल तव़[4] तवा[5] । * ॥

She was buffeted with the waves of various thoughts and feelings and said, 'I will gladly burn myself alive, thereby frying the seeds of desire and expectation (so that they may not bring forth fresh shoots)'. [Note homos. 1—3, 4 & 5.]

२३ तति गोम स्युथ येति युथ क्या गोम ।
योनी कुयुोनी तु ल्युथ क्या गोम ॥
सुर्य-रंस्त जून कति नेशवा । * ॥

'There I suffered like that, and here, alas, I am tortured like this ; I who was worthy have become unworthy—How can I who am the Moon shine without the Sun'?

२४ छ़िञिम़ुच़ सुत्ऱ छ़ाभि मुछि मूरान ।

लंजिमुच आवलनु लाजि यीरान ॥
मठमच छांट अथ - खोरवां । * ॥

Her threads torn, she was in vain wringing empty hands ; driven by waves, she was caught in a whirlpool, her limbs having lost the power to swim.

२५ छेनिमच आशव[1] तु पाशव[1] सान ।
आशो[2] मटि ह्युय पान दपान ॥
हा शिव[3] थावुमय मि आशवां[4] । * ॥

Weary and worn, with bonds of hopes snapped, she said, 'My Lord, I entrust myself to thee ; O Shiva, my hope rests in thee.' [Note homos. 1—4]

२६ सालस युन गोम योर सितम ।
यूर्य् यितम नतु तूर्य् नितम ॥
वुछ्तु भैरवु[1] म्योन भैरवां[2] । * ॥

'What a calamity my coming to the feast has proved for me ! Now, deign to come to me here, or take me to thee. See, O Bhairava, my desperate self-immolation.'

२७ थी वंनित जून सुर्य - अग्न - कुंडस ।
मीज्य् शाखा अधिष्ठाण - मुंडस ॥

प्रांव नज़ि यिछ़ गत सिद्धवां । * ॥

Having said this the Moon entered the fire of the Sun; the branch was united to the trunk of Adhishthana (the inactive, static substratum of all). Even the Siddhas (perfected sages) have not attained so high a position.

२८ लग्य् हवन-कनि तति पंच-भूत ।
ज्वाला तवची अग्न-ज्योत ॥
राज्ञा तवची कलुश-लवां । * ॥

(At such a yaga) the five elements served as *havi* (offering), Goddess Jvala became the flame, and Rajna, the water of the Kalasha.

२९ वन-वनु चंदन अरण्य काठ[1] ।
वाट क्या ज़ि गयि धर्ती ति काठ[2] ॥
नद्द आमु पकवाभि मधु-घ्रिवां । * ॥

Whole forests of sandal-wood became the herbs (to be offered into the fire); there is nothing to be compared to that— the earth grew stiff with the load; honey and ghee flowed in streams. [Note homos. 1 and 2].

३० छ़ारित तति छिस नु कुनि लभन ।
छ़ाजायि लूकव त माजि-बबन ॥
वुभि छुय मेति सुय छ़ाडवां । * ॥

They find her nowhere, though the people and her parents all search for her—I too am still in search of Her.

३१ पानस छु पानय मेलुनुय।
गिंदुना[1] छु गुंदुन[2] त गेलुनुय॥
स्वन नेरि नार् मंज़ गालि ज़्वां।*॥

One has to be united with one's self by one-self; praise and reproach (of the world) is a mere play—gold comes unscathed out of the fire, only the dross is burnt away. [Homos) 1 and 2].

३२ परमानंद बोज़ दय-गत।
वुथ मथ[1] सार्यि मत[2] मो छु मत[3]॥
कथ[4] बोज़ नत कथ[5] यि क्रव-क्रवां।*॥

Listen, Parmananda, to God's wonderful ways. Stand up, trample on all narrow sects and do not be mad. Understand the truth, or (if you don't) what is the use of this noise?

३३ यी गव योग-संयोग प्राप्त।
यव् सृय् द्रन बनि योग प्राप्त।
रावुनय फल मा प्राववां।*॥

This is the attainment of yoga, by which two become united in one. Without loss (of separative ego) there is no spiritual gain.

३४ कूप्याव बूज़ित भूतनाथ ।
दखनस गोछित करु उथ-पात ॥
प्रज़ि मंज मूल नाज़ि थवु थवां । * ॥

On hearing this, Shiva the Lord of Bhutas, was wrathful. He said, 'I will go to Dakhan and destroy it—leave neither root nor branch (of it) in the world.'

३५ तत दखन देशस[1] उत्र-भुन्युल[2] ।
वातन-रुस्तुय त्रासन तुल ॥
कंन डुल दखनस तु तालवां । * ॥

He had hardly come to Dakhan when by fear alone the country experienced a terrible earth-quake, so that its foundation shook as well as the roof. [Anti 1 and 2.]

[In Uttar (north Kashmir) there is a volcanic hill which causes severest earth-quakes; hence the epithet.

३६ गगनस कोपन खोर अगुन ।
याद प्योक पत-कालिकुय लगुन ।
नटन ओस पाताल-सान ध्रुवां । * ॥

Shiva's wrath raised its fire to the sky; they were reminded of Shiva's lagna (marriage ceremony)

of old. Dhruva the north pole (star) was shaking together with Patala (south pole).

३७ ज़ानन नु कुंह् कस क्या बने ।
कस-सन् ह्रुरि स्वन[1] त् कस छुने ॥
वानन[2] दित रूप्य् फालवां[3] । * ॥

No one knew who would fare how—whose gold would increase and whose lose weight. They had locked up their shops. [Assoc. 1—3].

३८ यानि अछ त्रपुरित दीन बन्याय ।
प्यत पथर धर्त्रीयि स्रूत्य् सन्याय ॥
च़मि युस ब्योल नेरि तत थवां । * ॥

That is, they shut their eyes and surrendered themselves; they bowed so low as to sink into the ground. The seed that loses its hardness is able to send up a shoot.

३९ तन-मनु सारी तत्य् शम्याय ।
शिव-दर्शनसुय कुन नम्याय ॥
पितरावव[1] न तु राववां[2] । * ॥

All humbled themselves, body and mind, and prostrated before the peace-aspect of Shiva......

Truly, unless we exercise patience, we shall be lost.

[Then Brahma and others pacify Shiva's wrath by reminding him that Sati will again be born as Uma or Parvati, the daughter of Himalaya; expiate for her sin (of disbelieving Shiva and doubting Shri Rama's divinity) by great tapas; and wed him again...... Parvati is born.]

४० संचमच कथ न कांसि भाविहे।
स्वरिह शिव तु पानु रावि हे॥
यवु तबु रांवुमुत ज़ि लभवां। *॥

She did not reveal her secret to anybody. Thinking of Shiva alone she would lose her self-consciousness. She hoped thus to find him whom she had lost.

४१ माजि मांलिस ति खटवांन कथ।
अंदृर्यिम निबर न छ़टवांन कथ॥
लोल-अग्नु शोलवुन तेज़वां। *॥

Even from her parents she kept the secret, did not express the thoughts she cherished in her heart. She looked bright and beautiful owing to the flame of love.

४२ आरकांच़ रावरित दि़न त रांच़।
प्रयवुन प्रारान दयु गांच़॥
ग्रमुर्यायि सिधव तु साधवां। *॥

Distraught with love she lost (i. e. did not enjoy) her days and nights. While that lovely girl was waiting for God's grace, sages and saints (the Seven Rishis) came to dissuade her (to test her firmness in love for Shiva).

४३ सूरमुंत सु सूर्मस मा प्रये।
खोच़नावबुन तु दिवबुन भये॥
साक्षात शुमशान-भैरवा।*॥

(They said) 'No handsome person will like Shiva, that 'madman' besmeared with ashes—of terrifying frightful aspect, quite like the Bhairava of a crematorium.'

४४ सर्पन हुंद छुस योग्नि नाल्य्।
वारु ज़ांनुमुत चान्य माजि माल्य्॥
वांसि-किन्य्[1] कांसि[2] कूंस[3] मा भवा।*॥

He has serpents round his neck for the sacred thread, as is quite well known to your (former) parents. And in respect of age he is not junior to anybody (even Brahma)'. [Homos. 2 and 3].

४५ सूरु तनि युस च़म त बूरु वले।
कवु रांवक तसुंज़े कले॥
भंगि-चरसन सु डालुमुत पवा।*॥

'Why are you lost in thoughts of him who

covers his ash-besmeared body with skins and rags, who is out of wits with the effect of hemp (which he drinks and smokes)' ?

४६ घर् छुस न कुनि काति छ़ारह्न ।
सोज़हस कूंछ़ा त् गारह्न ॥
छुस नु कुनि नेब निशान थवां । * ॥

'He has no home or house where you may look for him or send for him—he has no where-abouts, and cannot be traced out by any mark.'

४७ ऱुषि रछ़र गव ऋष - धर्म ।
नज़ि कर्मस पावुन भऱम ॥
ह्रजि[1] वति कुस लोग सिधवां[2] । * ॥

(She said) 'The dharma of Rishis is to be free from ill will, not to disparage Karma. Siddhas (lit. straight men) never put anybody on a wrong (lit. crooked) path. [Anti 1 and 2].'

४८ तोहि पज़ि वत हावुञ्न लुकन ।
नाज़ि वत रावरावुञ्न लुकन ॥
पज़ि कथि चख मा यिज़्यवां । * ॥

'You ought to show people the right path, not mislead them. Please don't be angry at my frankly telling the truth.'

४६ सत - ज़न छिव तु सत - वाक दियूम ।
शिव वर्यम तु तुह्य मनि मंज़ प्रयूम ॥
प्रिथि तम्युंज़े सार्यि प्रयवां । ❋ ॥

'If you are holy men, give me your word of truth (i. e. blessing) that He may wed me and then you will be dear to my heart. All of us will be worth loving by reason of His love.'

५० स्वर[1] - मत्य् सूज्य् यस च छख स्वरान[2] ।
धैरु चानि आस्य् सरगी[3] करान ॥
वरै - रस्त छख तु चेय नमवां । ❋ ॥

(The seven Rishis then said,) 'We have been sent by him who knowingly appears as mad and on whom you are meditating (with such love). We were only trying your constancy. Now we know you free from suspicion and bow before you.'

५१ युस येछ़ि यस सुय तस येछ़े ।
गाछ़ि यस सुय सुय तस गछ़े ॥
येछ़ि - पछ़ि तमिस्य प्रारवां । ❋ ॥

'He loves and wants him who loves and wants Him alone. Let us then wait for Him with great longing and full faith.'

५२ यछ़नस चु तस तु तस ति चान्य वीर ।

अंज़िची न यि छि प्राणि - प्रांञ ज़ीर।
दूरि रूज़ित नेरि - न्यूर छिवा। * ॥

'You desire Him and He too loves you. This mutual love between you is not anything new but is as old as eternity. Though apparently separate, you are inseparably near to each other.' [Parvati's parents now think of her marriage and speak to their Purohit :]

५३ राज़ - द्वारा जान मेलिना।
ज़ूनि साञि कुनि भान मेलि - ना ॥
स्युथ ह्यू युथ अस्य् ति थेकवा।

"Would that we could find a good royal house and (from that) a 'sun' for our 'moon'—such as we may be proud of."

५४ ब्रूजित पुरुहित सखर्योव।
गुड - सूंत्य् फलुमुत बड - न्योव ॥
छिवनस[1] आव गुंडुन छिवा[2]

Hearing this the purohit made ready to go (in search of a match). He looked as bright as a large lilac come to blossom in early spring. Overjoyed, he put on a suitable dress (or girt his loins ?)

५५ वारा राज़न त रानिये।

वञिनस मेछि २ वांनिये।
पिता त पुरुहित कुनुय गवां। * ॥

The King and Queen said many sweet words to him (such as) 'The purohit is as good as father;

५६ सांञ कूर नतु क्या ज़ि चांञ कूर।
खूचिजिन पकनस न्यूर-दूर॥
दूरि नेरि घवु कुनि समवां। * ॥

We need not say that our daughter is your own daughter. So please do not mind travelling far and near; thus perhaps somewhere we may find a house equal to us (in status).'

५७ ज़ातुक ति वारु वुछज़ि मेलि युथ।
पत-ब्रोंठ कांछा न गेलि युथ॥
जू[1] आंसित ह्यन ह्रिजवां[2]। * ॥

Also please see that the horoscope agrees, so that no one may now or hereafter find fault and we who are worthy of respect may not be subject to ridicule,'

[The puruhit starts on the quest. Parvati comes to him privately and says;—]

५८ दय-लानि वंवुमुत लोनवां।

तस्यं देशस कुन त्राव रवां ॥
येति कैलास-पर्वत तु शिवां । * ॥

'Under the divine will, one has to reap what one has sown. Therefore wend your way to the land where Kailasa is and Shiva dwells on it.'

५९ तति यिय डेशख ती छु सार ।
ततिथुय प्रार ओर-योर म-लार ॥
तति छय मुक्त् हारन लवां । * ॥

' What you see there is the desired object (the essence). Wait there and do not wander this way and that way. There, the very dew scatters pearls (all around)'.

६० तति छुय शीश-खानु[1] शीशरस[2] ।
हीशर[3] छु नु कुनि इश्वरस[4] ।
तंबल्योमुत[1] ततिथुय बहार ।
रंबवुन[2] सु डीशित ज़ंबवार[3] ।
सुठ्क-लरिनुय तति मुक्त-ख्रोन ।
ततिथुय छुय कर्म-लोन म्योन ॥
नोकर इंद्र[4] तु इंद-रवां[5] । * ॥

There houses of crystal (ice) have plinths of pearl and there is my destined husband......

There Winter has his glass-house, for all things of the Lord are incomparable......... Spring is agitated there looking at the glistening glaciers. Indra and the Sun and the Moon are there as servants.'

६१ तति छुय छपनस सौंत हरुद।
मिन्नुत नाज़ि पानु वंञ विरुध।
जीतन[1] तति हारुन[2] छु ताप।
माघ त्राव फागुन्य् सोरि शाप।
रूद् वाव त्रट शीन क्या गवां। * ॥

Spring and Autumn have found shelter there, living as friends, not at variance ...... There the sun of Har wins (prevails). When after Magh, Phagan sets in all troubles end. Rain and wind, lightning and snow are there of no consequence.' [Anti 1 and 2].

६२ पज़ि[1] कथि पछ़ पाज़ि[2] सारिनुय।
पुज़[1] बोज़ युद पाज़ि[1] मारिनय॥
पाज़ि[2]-पुज़[1] युद पाज़ि[1] मरवां। * ॥

Truth should be believed by all; always listen to truth though you may be killed for it. Truth will prevail at last even though we may die for its sake.' [Play on 1 and 2].

६३ ग्रज़वञि आकाश नद वुछन ।
वुछन ओस सर्पन मि मा बुछन ॥
वंस्य[1] - २ त खस्य[2] २ वंस्य[3] प्यवां । * ॥

He saw gurgling streams rushing from high up. He kept his eyes on serpents, fearing that they might bite him. Now climbing up, now down, he could hardly stand. [Homos. etc. 1—3].

६४ वति दूरित[1] यॆच़ दूर्य्[2] दूर्य् ।
दपन ओसं वुञि फेरह्ना बु यूर्य् ॥
वति रावरुस बो राज़ु कञे[3] ।
क्रीड - कंडय् यीति खंबुर्य - कञे[4] ॥
खोर मे गंलिमु फंलिमु पलवां । * ॥

Strayed off the path after much running, he wanted to come back yet. 'I have been misled' said he, 'by the princess. Here there is nothing but thorns and thorn bushes, slippery rocks and stones. My feet are worn, my clothes torn.'

६५ यिथ तिथ पक भ्याक योज़ना ।
ध्यव मेलि दच़्णा त भोज़ना ॥
गछ़ह्ना - नु तु मन छु तंबलान ।
मुक्ति - द्वार शंका छिनु च़लान ॥

यवु शिव-दर्शन ति ड़ेशवां। * ॥

'Anyhow let me walk a yojan further. Perhaps I may somewhere get some money and a fine meal. I would not go, but my mind cherishes the hope of getting something good from this place, which is called the door to emancipation—possibly I may have a darshan of Shiva.'

६६ ड्यूठुन गोसोन्गा अक बिहित।
सिंहासन तु इंद्रिय-जीत ॥
गज़-चर्म-धर नाल्य् सर्प-हार।
कल-खपर्यन न तति कैंह शुमार ॥
मृत[1] ज़न पांवुन व्रत[2] मंठुस।
शिव २ ज़िवि प्यठ ह्यत[3] मंठुस ॥
थर-थर चायस प्यव पथर[4]।
पथरन[5] प्यठ त्रांवित सु थर[6] ॥
फेशान उठ त चापान ज़िवां। * ॥

He saw an ascetic sitting on a lion-skin (in 'lion' posture) with his senses under control, wearing an elephant skin with serpents coiled round his neck and countless skulls about him. He felt like dying, forgot his mission, forgot even to utter the name of Shiva almost come to his tongue. He trembled and fell with his back on the stones, licking his lips and biting his tongue. [Rhymes and homos. 4 and 5].

६७ गोसांञ दपुनस ज़ांञ रुस्त।
आख कवु योर यीति कुंह न लुस्त॥
आशि सत्य घटु गयियु गाशवां। *॥

The ascetic said, 'Without knowledge (of the way) why did you come where no one can live (a worldly life)? Expectation has blinded you in spite of the light (of experience)'.

६८ यिछ़ि तूरि मंज़ छुय न नार-फाह।
ज्ञानु रुस्त पांन्य्-पानु गुवयि क्याह॥
सुल छय त चल तुल पलवां। *॥

'You have no firepot in such severe cold; what misfortune have you brought on yourself through your ignorance? It is yet time, take up your luggage and run back.'

६९ कुल गुतुर त वर्णाश्रम पनुन।
ह्युतुनस जन्म-भूमि सान वनुन॥
पंज़ पंज़ वारता वनन गवां। *॥

The Brahmin began to declare his caste and stage (ashram) with his birth-place, and told the whole story exactly.

७० शेछ वंन्दिनस हिमाल[1] - पर्वतुञ।

क़ूर छस ज़ि हिर्यिमालि[2] खोतु प्रज़्न ॥
छ़ारान तस्य् क्या आस्य् विवा । * ॥

He spoke of King Himala: 'He has a daughter fairer than a garland of jessamine, and we were looking for a match for her.' [Note homos 1 and 2].

७१ छ़ायि पांद्य् राज़-कोरि भांवुनम ।
कैलास पर्वत तुल कदम ॥
तवु - रुस्तुय पकुन छुय थकुन[1] ।
ओश म्योन तस्य् तु ह्यतुनम थेकुन[2] ॥
तामि थ्यकनुक छुम न नेब[3] यिवान ।
चारु क्या करु छुस टेब[4] ह्यवान ।
न्यूठ[5] मंज़िल मि येच़ क्रूठ[6] प्यवा । * ॥

"Privately the princess told me (her secret) 'Go straight to Kailas; wandering elsewhere will only be courting fatigue; my destined husband is there'; and she began to boast (about the beauty of this place). I find no trace of anything to justify that boasting, so in my helplessness I keep patiently silent—the long journey has proved so tedious to me!" [Homos 1 and 2 and rhymes].

७२ च़ि सिवा क्या यत वनस नु कुंह ।
प्रयवुन युथ तस मनस न कुंह ॥

अग्निघाटि लांन्य् अग्निनम वद्‌ल ।
बुज़-विन स्यंज वत गयम बद्‌ल ॥
छारान द्रास क्या तु क्या वुछुम ।
वुग्नि कुंह कोता वुछुन मि छुम ॥
रिव[1] दय-लांनिस क्या रिवां[2] । * ॥

"In this wilderness does no one live besides you—none such as her heart desires? Alas! fate has set me wool-gathering in the dark; through my lack of wisdom I took a path different from the straight one. What I have seen is very different from what I came to find, and I don't know how much more of the same sort I have yet to see. I have to weep over my fate, how can I rejoice?" [Homos. 1 and 2].

७३ गोसाञ्‌ ताञ्‌ केरुनस विनत ।
सास रंग राज़ थावतम मिनत ॥
मेकुन कर्तु कथि पैरवा । * ॥

Then the ascetic spoke respectfully: 'Great Sir, kindly place me under a thousand obligations by directing matters in my favour'.

७४ कुन तु कॅवल बु चांञ्‌ रूज़ मि आश ।
आशिनय चेति नित्र-पुत्रु गाश ॥

सुम-सुथ छुन छु ब्राह्मन् पुञ।
विष्ण-अर्पण यि काम कर्त वुञ॥
कर्म-लौन फेरि-मा[1] च़य फिरख[2]।
तार[3] दित् वुछ्त् अद् मा यिरख[4]॥
फेरख[5] न पर्वतव तु बालवां।*॥

'I am alone and friendless; all my hopes now rest in you—may you retain your eyesight and rejoice in many children! O Brahmin, it wins merit to 'build bridges and embankments' (i. e. to help continuance of dharma by bringing about a marriage), so do this for God's sake. (On the other hand) even if you try you cannot contravene (this marriage destined by) fate. Help us to cross, and you will see that you will not have to drift (on the sea of Samsara) and wander through hills and mountains.'

७५ ब्राह्मणन दपुनस छा ह्यशर।
च़े वुछित गछ़ि राज़-कोरि शार॥
कति धतुर तु कति ह्यियि लवां।*॥

The Brahmin replied, 'The princess will begin to pine away at your very sight. There is no likeness between jessamine flowers and dhatura.

७६ रोषन स पोषके मुश्क् सूत्य्।

तोषन तस देवता ति कृत्य् ॥
तप सत्य् रुप - काय चंद्रमा ।
सुर्यस तव तेज़ गव भ्रमा ॥
यिथि वाक् किथ् आयिथ ज़िवा । * ॥

'She is too delicate even to tolerate the fragrance of flowers; so many gods desire her. Due to tapasya her silver body is like the moon, so that even the sun is dazzled with her lustre. How could you utter such a thing?'

७७ यिछ् कथ गोसाञि कम्य ज़ि मांञ ।
राज़ - कोरि शूभ्या चे - ह्यू गुसांञ ॥
मंद्लस प्यठ छुय न पलवा । * ॥

'Who can entertain such a request? Is a mendicant like you suitable for a princess, O ascetic, who has not a rag to cover his loins?'

७८ शीशस त सूरस मेल छा ।
तील नेरि कञि मंज़ नेल छा ॥
मानन न राज़ु - रांञ ठांञ क्या ।
कथ पानवांञ चांञ म्याञ्च क्या ॥
मांलिस माजि इखतियार गवा । * ॥

'Is there any affinity between glass and ashes? Can oil come out of a stone as from sessamum? Then, the King and Queen won't agree, why should you be importunate? There need be no waste of words between you and me; for, you see, the choice rests only with the parents.'

७९ दपुनस गोसांञ्य छुख अज़ांञ्य।
वार्ता ज़ांञिम्च छय न प्रांञ॥
स्रूरस त आंनस छु वार मांल।
पानवुञ छि तिमन ति प्रांञ हांल॥
चमकांव्य् आईनु स्रूरवां। * ॥

The ascetic said, 'You are ignorant and do not well know the past (karmic relation between her and me). Ashes and glass do agree very well together, they are familiar with each other from ancient times: mirrors have always been polished by ashes.'

८० दपुनस गोसाञि कर मनन।
कथ बोज़ म्यांञ्य युथ ति छुा बनन॥
यिछ़ कथ युद वाति तत शहार।
यियहे मे तु यियि चे़ति लार॥
चु कुनुय तु मे छि बंध - बांधवां। * ॥

The Brahmin replied, 'No, you mendicant,

they won't agree. Listen. can such a thing be possible ? If this is reported in the city, not only you but I also will be persecuted. If you are alone in the world (and need fear no shame), I have relatives and friends.'

८१ कूप्याव बूज़ित यंच गुसोन्ग ।
कोह कुमल्याव युथ ज़ि गछ़ि पोन्ग ॥
शुन्य - तत्त्व प्यठ आव शीन ग्रके ।
प्राण द्राय ब्रह्मणस गगन क्रके ॥
अंद्री गव तस शिव - शिवा । * ॥

The ascetic was very angry to hear this. The hill melted and looked like turning into water. Snow came whizzing from the void. The noise in the sky seemed to take out the life-breath of the Brahmin. Shiva's name (which is repeated at a funeral) died within him.

८२ भंगि ड्रस ओसुस ब्रोंह कने ।
लुग दगनि ब्रह्मणस हनि - हने ॥
पियि पायस ध्यव बोज़िमा[1] ।
दपि कथ चोन्ग ह्यस बो[2] ज़िमा[2] ॥
लुचरावुन अथ - खोरवा । * ॥

Before him lay the cudgel with which he used to pulverize Bhang; with it he began to beat the Brahmin inch by inch, thinking that thus perhaps he would realize the situation and acquesce and undertake to speak in his favour. Thus he shampooed him till his limbs felt very light! [Homos 1 and 2]

८३ दपुनस जोगि नश क्या खतुय ।
छुकलद करुथस थकुमुतुय ।
मांग्निम चाञ कथ तालि प्यठ ।
यवु खोतु क्या खसी शोडु द्यठ ॥
छोचि दारि हुंद छुय न आर कवा । * ॥

The Brahmin said, 'Ascetic, you seem to be intoxicated, to have injured me who was fatigued! I agree, bowing, to your request, though you have done to me the worst that an intoxicated man may do—Ah, why have you no regard for white hair?'

८४ वेखनम[1] न शुर्य् - बाचु वेह[2] ख्यनम[2] ।
पुरुहित श्राध - दोह लेखनम ॥
क्रयि - मासवारु करनम तवा । * ॥

'If my children and wife do not see me soon, they will commit suicide by poison; the purohits will fix my death anniversary and do my funeral Kriya.'

८५ देपुनस दम दि चु गम म भर।
बुज बुछहख पनुन्य टाठ्य टबर॥
तारि पुछ्य चजि पोंशि नितु सूत्य।
आसिहम कैंह तु युत यिहन मे कत्य्॥
स्वनु खोतु येति चुजि मुल प्यवा। * ॥

Shiva said, 'Rest a while, don't worry about that. You will presently see your dear ones...... As a protection against cold, take a few coals with you; for had I got anything else, many people would like to come here to me. These coals are here dearer than gold.' [By Shiva's yoga-maya he reaches home in a wink].

८६ छुनु कुनि शीन-शाज वाव त वुश।
लायुन मारुन वदुन त उश॥
घरु वोत गलुमुत फिक्रवा। * ॥

He sees no snow or sleet, wind or rain; no beating and belabouring, weeping and tears. He reaches home, much reduced by worry.

[He threw away the ascetic's gift of coals; but when he saw some coals which still remained in his bag turn to gold—].

८७ चुज गयस स्वन[2]-दादि नार[3] प्योस।
वारु[4] कोनु अन्यम आवारु[5] गोस॥

स्वर्य् - २ उंश आवान सु रूद् ।
तिय चॊलित त गॊलित सु क्रोध ॥
राज़ - द्वार वोत ज़न पूरि रवा । * ॥

He turned black as a coal, burning at the loss of the gold. 'Alas, why did I not bring the coals carefully'? he said, 'I am a ruined man.' Thus thinking and remembering he shed tears like rain. But with patience overcoming the sorrow, he reached the palace, (where he was welcomed) like the sun risen in the east. [Assoc. 1—3, 4 & 5].

८८ राज़ - पुत्रस कॆंह न मोलवुन ॥
हारि साग्नि तोतु ज़न बोलवुन ॥
वुछुमुत नज़ि गोमुत कनन ।
तालि ननि यॆलि आसि कथ बनन ॥
तुतनस किच़ कति छम ज़िवा । * ॥

(He tells them:) "The worth of the prince (I have found) is beyond dispute. He sings to (i.e. loves) our 'myna' like a parrot. I have never seen nor heard of such a prince. You will see when this alliance is achieved. I have no words with which to praise him."

[Such phrases are frequently used by go-betweens].

८९ तन - मनु तूर्य कुन कल गयक ।

तव ध्यान बुध निर्मल गयक ॥
कर सनु दर्शन वुछवां । * ॥

They yearned (for the would-be bridegroom) with all their heart and soul—by meditating thus their minds were purified. ' When ', said they, 'shall we (be so fortunate as to) see him ' ?

९० स्वरनस यी रूव्य रात दोह[1] ।
फागुन[2] यियि स्रोरि माघ - पोह[3] ॥
सोंत ज़न[4] हरदय[5] फोलवां । * ॥

Day and night they were thinking : ' Poh and Magh having expired, Phagan will set in and we shall bloom in winter like spring itself. '[Assoc 1—5].

[The bridegroom is adorned and the procession starts].

९१ छ़ेर आश ह्यत सु वेर बज़नस[1] ।
लेगुमुत पज़नस[2] त लज़नस[2] ॥
पुलहोर पूरित दव - दवां । * ॥

Hoping against hope, the Brahmin is bustling about (as if all this is due to him), very busy with what is to be done and given (according to the custom), running here and there in his grass shoes. [Idioms 1 and 2].

९२ मांज़ लांज पादन वुज़मलन[1]

अंगन कोमलन[2] छिस मलन[3] ॥
बुड तू चुड क्या सम्याव घिग्विोल ।
महाराज़ मदनस न मांज मोल ॥
टकनच त पकनच आयि वार्य् ।
तति प्यठ युत ताम लज सवार्य् ॥
जल्दी रटित आंस जिलवां । * ॥

Lightning dyed Shiva's feet with *henna*; they rubbed his soft limbs. A big procession gathered, though the bridegroom had neither father nor mother. The time came for hurrying and running. The procession expanded from Kailas to Himalaya. Haste itself led the horses.

६३ नगर ओस शोलवनु आमुतुय ।
महाराज़ ड्यूठुक दारि छ्तुय ॥
वद्वे[1] दपान आंस्य् वद्वां[2] । * ॥

The city was all bright (and full of bustle); but they saw that the bridegroom was a white-bearded old man, and in place of congratulations they felt like weeping. [Homos 1 and 2].

६४ आछरस ज़ानन न मानि क्या ।
जानि युस न यस तस सु मानि क्या ॥
मंदछान दंद-तल ह्यत ज़िवां । * ॥

Surprised, they did not understand what it all meant. He who knows not a certain person is not expected to respect him. All were ashamed and held their tongues under their teeth.[Homos. 1 and 2].

९५ प्रारुन पज़िही क्यूंच़ काल।
बुज़ि छिय फटनय गोंछु - वाल ॥
बुजरस युथ स्वांग छुय कवां। * ॥

'You ought to wait for some time' they said, 'the hair on your lips has not yet appeared! What do you mean by such foolery at your age'?

[Parvati alone understands. She calls her mother and advises her :—].

९६ वार छुम न मांज कथ म नंभिराव।
गाश आम भियि मे म - अञिराव ॥
याञ वनु नुन ताभ छम मे हाच़।
साफ आंइनस मय दप़्त काच़[1] ॥
काच़ - ज़ून[2] ज़न गजिस काच़वां। * ॥

'Mother, I am not yet in a position to speak, so don't force me to do so. For if I tell the truth plainly, I shall be held guilty. Now don't regard this bright mirror (Shiva) as dirty kanch. Alas, I have ere now wasted and waned like the moon of Katik.'

९७ हाचि अद् मुकलन काच़ - लद् ।
याच़ना आंत्र कर म - अस म - वद् ॥
रोषु - रोषु पोष तस लागवां । * ॥

'(If you make a noise,) I shall never be forgiven and will pine away. Only supplicate to him, neither laughing nor weeping. He is to be worshipped with flowers quietly.'

[This is done. Shiva now assumes the form of a handsome youth. The Lagna is performed amid singing and rejoicing; the guests are entertained; Parvati's mother dances, singing. The couple go home to Kailas.]

९८ लोलुय छु ओर - योर ललवुन ।
लोलुय छु येति तति मुलवुन ॥
कैंह छु नु लोल - रुस्त आसवुन ।
लोलुय छु सार व्याध कासवुन ॥
लोलु - स्त्य उलसन आयि जग ।
लोलु - स्त्य छिम भरित पय तु रग ॥
लोलु परम - आनंद प्राववां । * ॥

Love alone is to be cherished on either side; it alone is to be appreciated here and elsewhere. There exists nothing but love, which cures all ills. It is love's joy that has made this merry

world; love alone fills my vitals and tissues. By love we shall attain to Parmanand (highest beatitude). [These lines are by Lakshman Ji].

९९ ब्रह्मणस स्वन त मुक्त दच्छिणा ।
दिच्हस वारयाहि पच्चि - ना ॥
पुरुहित त मंज़्युमयोर ओस ।
पानय योर् तय ओर् ओस ॥
दुयि कन्नि ओट द्राव तस तवा । * ॥

They gave the Brahmin gold and pearls as dakshina on various accounts, since he was Puruhit as well as go-between and himself represented both sides—he obtained flour from both stones of the mill.

१०० भियि क्या रूत्र आंस ब्रह्मनस ।
तिय दितुक यिय ओसुस मनस ॥
या मति सा गति वनुक तवा । * ॥

What else could the poor Brahmin desire? He got what he had in his mind. Thats' why it is said that a man becomes what he thinks.

१०१ देवता श्रधायि हुंद फल दिवान ।

लोनन छि तिय यिय अस्य ववान ॥
परमानदं लोल - ब्योल ववा । * ॥

The (ishta) deva gives the fruit of (i. e. according to) our faith; we reap what we sow. Therefore, Parmanand, do you sow the seed of Love.

END OF SHIVA-LAGNA

END OF VOLUME II.

ॐ शांतिः

 *The next vol. will contain the best songs of the Poet.*



ERRATA

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* *Add* : , with Amaravati (shakti) in full manifestation of (all the 16 digits).

† *Add* : We naturally desire one who desires us.

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